
Niveau(x) d'enseignement: 3 Numéro EDUQ : 8870422
Centre d'intérêt: 720

Protestant moral and religious education : level 5 / [ed., Dani Zwolska] ; Direction de l'enseignement protestant. -- [Québec] : Ministère de l'éducation, c1986.
415 p. : ill. ; 28 cm. -- (Curriculum guide / Direction de l'enseignement protestant du Québec. Elementary school)

Code: 65-1510A ; 8586-562 ; DL 86-3-2169. Bibliogr.: p. 135.

ISBN 2-550-13413-3

Vedette(s)-secondaire(s): Zwolska, Dani * Québec (Province) Direction de l'enseignement protestant

---

Descripteur(s): Enseignement moral * Enseignement religieux * Ecole protestante * Guide pédagogique * Primaire (Ordre d'enseignement)

Le guide est destiné aux professeurs d'enseignement moral et religieux de 5e année du primaire des écoles protestantes. Il comprend six sections. La première indique comment le programme a été conçu pour être adapté aux étapes de développement mental, social, intellectuel et religieux d'enfants de dix ans. La deuxième décrit brièvement l'approche que peut prendre l'enseignant. On présente, dans la troisième partie, différentes méthodes d'enseignement qui sont adaptées à des enfants de dix ans; on fait également quelques suggestions pour l'organisation d'activités en classe. La quatrième section traite de l'évaluation des apprentissages. La cinquième section contient des plans de cours groupés par module; les trois modules du programme sont: l'histoire judéo-chrétienne, la célébration et les relations personnelles et sociales. La dernière section contient des appendices pour chacun des trois modules. Le professeur peut reproduire ces pages afin de les utiliser en classe.

Type de document: d

Curriculum Guide

ELEMENTARY SCHOOL

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 5

Québec

EDUQ 8870422

Curriculum Guide

ELEMENTARY SCHOOL

PROTESTANT MORAL AND RELIGIOUS EDUCATION

LEVEL 5

Direction de l'enseignement protestant

Approved by the Comité protestant
of the Conseil supérieur
de l'éducation, September 1984

© Gouvernement du Québec
Ministère de l'Éducation, 1986

ISBN 2-550-13413-3

Legal Deposit — Fourth Quarter 1986
Bibliothèque nationale du Québec

ACKNOWLEDGEMENT

The Ministère de l'Éducation appreciates the contribution of the following people and institutions in the preparation of this guide:

Hilda Argue	*Lakeshore School Board*
Anita Gordon	*Protestant School Board of Greater Montreal*
Daniel Lesar	*Lakeshore School Board*
David Nadler	*Lakeshore School Board*
Annila Rehman	*Kirkland Library*
Aristia Scodras	*Protestant School Board of Greater Montreal*
Peter Sladowski	*Lakeshore School Board*
Celia Spivock	*Protestant School Board of Greater Montreal*
Marilyn Tadgell	*Protestant School Board of Greater Montreal*
Peter Tellier	*Lakeshore School Board*
Pat Thomas	*Protestant School Board of Greater Montreal*
Sylvia Tidy	*Protestant School Board of Greater Montreal*
Judy Tinker	*Protestant School Board of Greater Montreal*
EDITOR: DANI ZWOLSKA	*PROTESTANT SCHOOL BOARD OF GREATER MONTREAL*

CONTENT OF THE CURRICULUM GUIDE

PAGE

INTRODUCTION 7

SECTION 1 — Childhood Development: Implications for M.R.E. 9

SECTION 2 — Approach to the Teaching of M.R.E. — Level Five 21

SECTION 3 — Methodology 25

SECTION 4 — Evaluation 43

SECTION 5 — Suggested Teaching Strategies and Bibliography 63

SECTION 6 — Appendices 251

INTRODUCTION

The **Curriculum Guide** is a support document designed for the use of the teachers of Moral and Religious Education in the Protestant elementary schools of Québec. The teaching suggestions which it contains are based upon the content outlined in the official programme.[*]

The general intent of the guide is not only to suggest pedagogical approaches which are appropriate to the content and to the age of the learner, but also to encourage creativity, so that the teacher may design teaching strategies which are most appropriate for his or her particular group of students.

The pedagogical guide for the Moral and Religious Education programme, Level Five is designed for ten-year old students —that is to say, for those students who are in their fifth year of elementary school in the province's Protestant sector. The suggested lesson outlines are based upon teaching strategies and activities which are considered appropriate for children of this level.

It should be emphasized that the lesson plans are proposed guidelines and are not compulsory in nature. While each item in the programme should be covered, the manner in which that is accomplished will best be determined by the professional who knows how to meet the particular needs of his or her students. The suggested lesson plans, appendices and bibliographies constitute the basis of the individual teacher's planning. They are also intended to complement the creativity and originality of the classroom teacher.

The curriculum guide for the Level Five programme in Moral and Religious Education consists of six sections.

Section One describes the developmental nature of the programme, showing the manner in which the programme is developed to conform to the stages of moral, social, intellectual and faith development of the child. A summary of the theories of Erikson, Piaget, Kohlberg and Fowler provides the background for the description.

Section Two provides a brief description of the approach to be taken by the teacher. The aims of each of the three components of the programme are outlined.

---

[*] Gouvernement du Québec, Ministère de l'Education, Direction de l'enseignement protestant, Elementary School Curriculum, **Moral and Religious Education Programme (Protestant)**, Level 5, 1982, Code No. 65-1500A.

In **Section Three** consideration is given to the methods which are appropriate to this age level. A listing of various methods, with a brief description of each, is provided, and suggestions for class management of activities peculiar to the elementary Moral and Religious Education programme are made.

Section Four of the guide considers the topics of measurement and evaluation, both of the cognitive and the affective elements of the programme. Suggestions are given for the evaluation of student activities and for reporting student progress to parents.

Section Five contains suggested lesson plans for meeting the objectives outlined in the M.R.E. programme. The plans are grouped by module corresponding to the three modules described in the programme — **The Judaeo-Christian Story, Celebration**, and **Relationships**. A **Table of Contents** has been included at the beginning of each unit. The Bibliography of resource material which has been used to compile the lesson plans in Section Five may be found at the end of each module.

The final section contains appendices A, B and C for each of the respective modules. These pages may be reproduced by the teacher for classroom use.

SECTION ONE

Childhood Development: Implications for Moral and Religious Education

INTRODUCTION

That the young child who enters school at the age of six is developing physically is patently obvious. Equally obvious is the fact that the teacher's understanding of this development must be an important factor in decisions concerning methodology and classroom management. Less inevitable, less obvious and therefore perhaps of still greater significance for the teacher, is the fact that the ten-year-old is also developing socially, morally and religiously. Contributing to the development of the child in these dimensions constitutes one of the fundamental aims of education[1], and is therefore an implicit part of the normal function of every teacher. Indeed it constitutes an important part of the function of all who share in the responsibility of structuring the learning environment which we call the school. The Moral and Religious Education teacher has the particular responsibility to address the terminal and intermediate objectives of that area of the curriculum which is intended to contribute in a very explicit manner to the social, moral and religious maturity of the child.

Recent and current work in developmental psychology has provided the most influential theoretical foundation for this section. Erikson, Piaget, Kohlberg and Fowler have been chosen as representative of the type of thinking which has inspired, to a large extent, the methodology recommended in this curriculum guide. A very brief summary of their theories follows. It is intended as a handy reference for teachers and other school personnel. It is also hoped that parents will find it useful as a partial rationale for the nature of the activities in which their children are involved.

Any summary of the work of these men runs the very real risk of being woefully inadequate. We can only hope that our efforts have not done them an injustice.

---

[1] **The Schools of Québec, Policy Statement and Plan of Action**, 1979. Page 28.

Part 1 — An Overview of Developmental Theory

Erik Erikson

— Stages of Psychosocial Development

As the developing person becomes a part of the social structure, he begins to evolve a sense of his own identity and personhood. Development of this 'sense of self' is not achieved without some type of conflict. The conflict which the person experiences is between opposing emotions that may accompany his attempts to define his sense of self more clearly. This type of conflict can be a very creative part of the maturation process. It should not be thought of as destructive, but rather as a natural part of the process of constructing an identity.

Erikson, by means of clinical interviews with persons of all ages found that there appeared to be common emotional experiences associated with the development of personality and self. His studies delineate eight psychosocial phases and the corresponding affective conflicts that individuals seem to face as they develop. Erikson believed that satisfactory resolution of these conflicts enhance one's feelings of achievement and adequacy. As the individual incorporates these feelings into his sense of self, he becomes able to face the next phase. If the conflict is not resolved, the person will have not have the tools assist him in tackling the next phase.

Erikson's eight Psychosocial Developments and Conflicts:

- Sense of trust that develops out of the conflict of trust versus mistrust
- Sense of autonomy that develops out of the conflict of autonomy versus doubt and shame
- Sense of initiative that develops out of a conflict of initiative versus guilt
- Sense of duty and accomplishment that results from the conflict between industry and inferiority
- Sense of identity that develops out of a conflict of identity versus role confusion
- Sense of intimacy that develops out of a conflict of intimacy and isolation
- Sense of parental caring that develops out of a conflict of generation versus stagnation
- Sense of integrity that develops out of the conflict between integrity and despair

Most likely the child of four or five has already developed the senses of trust and autonomy. During the first year of life the child will probably discover that his basic needs of food and nurturing are being met. Developing motor skills such as grasping and sitting up enable him to trust his own body. All of these things combine to give the child an intuitive trust. He can rely upon the world to be consistent and predictable.

It is probably during the second year of life that the child begins to assert his own individuality. Physiologically he is developing muscular co-ordination, enabling him to walk, talk and manipulate objects. These physiological changes allow him to become more self-reliant. He is still dependent upon the help of others in satisfying his needs. These psychosocial developments occur, in many cases, prior to the child's entering school but there are other psychosocial changes that are occurring primarily during the school years.

In the elementary levels, we may observe the development of a sense of initiative, duty, accomplishment and the beginnings of a sense of identity.

The youth in secondary school develops a sense of identity and a growing sense of intimacy and parental nurturing. The initial phase of a sense of integrity may also be seen to be evolving during later adolescence.

Jean Piaget — Cognitive Development

Cognitive development refers generally to changes in thinking abilities. These changes occur as a result of the interaction of outside stimulation with ideas the child already has (inside structures of knowledge). The interaction itself is very much limited by the physical state of the brain, that is, its anatomical structure and growth. The physical changes occurring within the brain itself are not the only developments. Thinking skills, like all skills, improve with practice and build upon each other. As the child accumulates more experiences, it becomes necessary for him to organize his ideas. Piaget noted that children seem to progress through systematic stages of thought organization.

Piaget refers to the very early period of thought organization as the "sensory motor stage of mental development". At this time the individual is thought to know the world in terms of what he can do to the world. Through differentiation and interaction the person develops better ways of organizing his thinking.

As growth continues, the child becomes able to represent his world symbolically to himself. The earliest forms of this new ability may be seen in the child's imitative play. At about the age of two, Piaget says, the child has entered the preoperational stage of development. Preoperational thinking is characterized by the systems of language, action and perception that are somewhat disconnected, probably for neurological reasons. As the child becomes older and better able to coordinate his ideas, he enters what Piaget calls the concrete operational phase of development.

At that time (about age eight), the child becomes more logically oriented. He becomes more skillful in using principles and rules and enjoys exercising these new abilities.

By the age of twelve, the child may be moving into the formal operational stage. Here he is able to separate his logical abilities from any concrete manipulation of objects. As Piaget says, "thought takes wings".

Piaget's — Observations of Children's View of Rules

Piaget analyzed children's verbal attitudes towards game rules. During his clinical interviews he observed that the children's reasoning about game rules fell into two distinct categories that were closely associated with the cognitive development of the children.

He believed that all morality consists of a system of rules and the essence of all morality is to be sought for in the respect which individual acquires for these rules. He believed that cognitive factors were crucial ingredients of morality. Moral judgments, he felt, decide and guide personal actions; with moral judgments, he believed, we evaluate our own and others' decisions and behaviours.

The views often expressed by the younger children, aged six to ten, were of what he called a heteronomous perspective. The children in this age range were often observed to have a view of rules as unchangeable and absolute. They tended to believe in immanent justice and did not consider the role of intent in deciding the wrongness of an action. According to many of the children, wrong was that which was forbidden, and what was forbidden was decided by an adult.

Older children in his test group, aged ten to twelve, tended to have a different view of rules. These children tended to see rules as flexible and decided upon by a group. They expressed an understanding of justice as determined by responsibility to the group. The intention behind an act was an important consideration in determining the punishment. Retribution and reciprocity seemed to be the basis of their understanding of justice. Older children tended to express more of an allegiance to the principles of equality and equity. Piaget called this the beginning of the autonomous stage of reasoning about rules.

Kohlberg's — Theory of the Development of Moral Reasoning

Kohlberg has conducted studies of people's moral reasoning. In his studies he was not concerned with moral behaviour but rather with the reasons for a particular moral action. Kohlberg presented his subjects with stories (dilemmas) that contained competing principles. Later, after much data collection, he was able to organize the answers to such dilemmas into principles, issues and criterion judgments that the subjects tended to allude to in their reasoning about the dilemmas. Having constructed a framework for analysing his data, he noted that his observation fell into patterns. These patterns of moral reasoning seemed to reflect changes in one's social and cognitive perspective. Cognitive and social developments seemed to be necessary, but not sufficient, conditions for the development of moral reasoning.

Kohlberg felt that the subjects were using an organizing principle to order their reasoning about moral issues. Justice seemed to be the principle that they used. Kohlberg noted that the observations could be divided into six stages of reasoning about justice. Each stage seemed to represent a more adequate perception of the social system and an ability to think more abstractly. Each stage also seemed to indicate a different perspective of groups and one's relationship to the group.

The six stages of moral reasoning that Kohlberg outlined were divided into three levels, two at each level:

Preconventional
— Punishment-Obedience Orientation
— Instrumental-Relativist Orientation

Conventional
— Interpersonal-Concordance Orientation
— Societal-Maintenance Orientation

Post-Conventional
— Contract-Legalistic Orientation
— Universal Ethical-Principled Orientation

James Fowler's **Stages of Faith Reasoning**

Fowler is also a structural developmentalist. He concentrates on structures of operations of human thought and belief. A structuralist tries to define the patterns the mind employs in constructing ideas, concepts and beliefs. A developmentalist is concerned with human development, how it progresses and forms uniform patterns of structural stages. Stages are often described as invariant and building upon one another. Fowler has conducted studies aimed at finding the patterns of 'faith-knowing' that a person uses. Faith-knowing, according to Fowler, is similar to other forms of knowing, in that there are many variables that affect the outcome, and there is a developmental evolution of this knowing for each person.

According to Fowler, 'faith' is a verb. It is a way of knowing or interpreting the relationship of a person or community to those sources of power and values which influence lives, but are not subject to personal control. In other words, it is one's orientation of thinking about life ultimates. Many people probably think of stages in faith-knowing as stages in faith development, but this is not what Fowler has in mind. Faith-knowing has a wider meaning than religious faith. It refers to all questions regarding life ultimates.

From his many interviews with persons of all ages, Fowler came up with six provisional stages of faith-knowing:

— The Intuitive-Projective Faith
— The Mystic-Literal Faith
— The Synthetic-Conventional Faith
— The Individuating-Reflexive Faith
— The Paradoxical-Consolidative Faith
— The Universalizing Faith

These stages are heuristic lenses or filters through which one may look at a person's faith-knowing or organization of his understanding of his relationship to life ultimates.

Part 2 — Development During Childhood

Psychological Aspects of Childhood Growth

During the early years the child experiences further evolution of 'self' and senses of initiative, duty and accomplishment. In early childhood the child seeks to discover how much he can do for himself. He observes and imitates the actions of adults around him. At no other time does the individual learn so willingly or feel so important as he shares in the obligations and achievements of others. The child engages increasingly in real tasks that are socially functional. He is learning new skills and abilities, and has a need to make real achievements in accordance with these abilities.

Moral Development and Values

In childhood, the person progresses from a heteronomous perspective, in which rules are looked upon as sacred and therefore to be obeyed, to an autonomous perspective in which rules are seen as ways of interacting which have been mutually agreed upon. There is a change observed in moral reasoning. It progresses from the preconventional stage, in which the subject behaves in order to avoid punishment, or for his own gratification, to the conventional stage in which maintaining social order is the prime reason for good behaviour. Rules, especially in the younger child, are viewed as sacred and unchangeable but in later childhood this gives way to a view of some rules as mutually agreed upon thus subject to change by the group.

Social Development

As the child becomes increasingly aware of his self as a separate and unique person, he also grows in the need to feel a sense of belonging. The child is engaging in real tasks that are socially useful, but he is unable to effectively take the role of others. His interaction with them is largely a matter of moment-to-moment parallel behaviour as opposed to interpreting their inner feelings. At this time there is little consistent awareness of one's difference from other persons, but the sense of sexual and social identity is forming. In later childhood the child begins to cooperate and interact with others as he begins to take his own place in a group. The child is more capable of handling social roles and responsibilities. Later still, cognitive and social maturity develops to a point at which the child is able not only to take the role of another but also to see his own actions from the perspective of others in his group.

Religious Development

The young child views the world with a tremendous sense of awe and wonder. In his life-long search for identity and community he engages in 'faithing' or in the structuring of a world-view which responds to the basic identity questions of 'Who am I?' 'Where do I come from?' and 'Where am I going?' The answers he provides to these questions, whether consciously or unconsciously, constitute an essential element of his religious development. The faith reasoning of the young child is thus a necessary mixture of trusting and relying on the views held by others while at the same time attempting to construct an adequate world-view. At this age level it is the family which provides the most important models and sanctions for the form and content of faith reasoning.

Part 3 — Implications for Teachers of Moral and Religious Education

Structural developmental theories have formed the basis of much of the work on moral and religious development. The developing person is seen to pass through a series of sequentially invariant stages, each dependent upon the previous stage, but not necessarily in a synchronization with chronological age. Most of these theories share a point in common: the belief that individuals are particularly helped to develop by social and cognitive interaction with persons whose cognitive, affective or social perspective is one stage immediately beyond their own.

The elementary school child is developing from preoperational to full operational concrete thought. This fact is significant if one is considering the form and type of teaching materials that will stimulate the child. In early elementary levels the child needs to be physically involved in the learning process. Symbolic play, dress up activities and imitating games work well towards developing the child's ability to role-play. The use of pictures, stories and art is particularly significant during this period since the child is sensitive to ideas transmitted through physical activities. In later elementary grades, the child is most likely to manifest concrete operational thought. There is an innate interest in systems and rules. The child is developing principles of thought but is still dependent upon the manipulation of concrete materials. Children at this age want to know the 'why' of everything. Their questions need to be addressed and answered, but this should be done in as clear and concrete a fashion as possible.

Modelling is of particular importance for children at the elementary school levels. To facilitate the development from heteronomous to autonomous reasoning the child needs to be encouraged to seek out the reason for the rules. How classroom discipline is handled is of particular significance in this regard. Explaining rules to the children in a clear and concise fashion can foster better understanding and facilitate the development of responsibility within the class. Stressing the 'why' of a rule encourages the child to think through a particular behaviour and become aware of its effects upon others. By encouraging cooperation, thinking about others and thinking before acting, the teacher can assist the development of the child to an autonomous view of rules.

For the most part, discussions involving moral issues should be kept for later elementary grades since earlier grade children often do not have the cognitive capacity to reason through many of the abstract principles commonly involved in such dilemmas. If one does choose to use moral discussion as a teaching technique, care should be given to the selection of the topics involved. Some children many find certain subjects particularly sensitive and be unable to deal with them on either an emotional or cognitive level, or both.

For the most part, moral discussions should be kept for the high school levels. In the elementary grades it is possible to facilitate the development of moral reasoning without extensive moral discussions. This can be achieved again by modelling, with emphasis upon responsibility for one's actions in a group situation. The teacher can encourage the students not only to consider the physical consequences of their action upon themselves, but also to talk about how they feel when something happens to them at the hands of someone else. Activities that emphasize group cooperation and the role assignment can assist the child in this development of an interpersonal concordance view of moral reasoning. The teacher need not be too concerned with being all things to all students since the students themselves can provide cognitive and social stimulation for each other by means of activities that emphasize interaction. Refer to the objectives involving co-operative interaction in Module 3 of this guide for examples of lessons incorporating these principles.

During the course of all these activities it is important to note that at no other time is the child more willing to learn. His natural sense of discovery should not be channelled too early. Activities such as playing or listening to music, drawing, painting, dancing, mime are all effective ways of encouraging the child to express the sense of awe and wonder with which he approaches the world at this age.

SECTION TWO

Approach to the Teaching of Moral and Religious Education — Level Five

APPROACH TO THE TEACHING OF MORAL AND RELIGIOUS EDUCATION

A cursory examination of the Level Five programme in Moral and Religious Education will reveal that it consists of three major components or modules. The first of these is the **Judaeo-Christian Story** module, the second is the **Celebration** module and the third is called **Relationships**.

The three modules are united under a common theme, **A Growing Awareness**, which is reflected in the General Objectives of each module. In Module I, students continue their study of the Judeao-Christian story focusing on the deeds of David in the Old Testament and of Jesus in the New Testament. The ten-year-old is often absorbed in the stories of great people, the heroes of the world, the supermen, the giants of fact and fancy. As they review the actions of David, the shepherd boy who slew Goliath and went on to become king of Israel, the students will be presented with two sides of David, that of the hero who did brave things, and that of the human being, who made mistakes and learned from them. Then, when they go on to the study of Jesus' ministry, the students will become aware of the value of compassion which underlies the actions of a true "super-hero" moving about among friends and enemies alike.

A good story is irresistible to children and is thus the chosen medium for Module I. As the students work through the objectives of the programme, they will simultaneously develop an awareness of the rich literary heritage of the Judaeo-Christian tradition.

Television has brought the sights and sounds of distant lands to the living rooms of virtually all Canadians and the ten-year-old child of the eighties comes to the classroom with considerable background knowledge of other people and other cultures. An introduction to various religious aspects of those cultures which make up the Canadians mosaic is designed to develop in the students a sympathetic awareness of other Canadians as well as an appreciation of their own roots. The Level 5 programme considers daily, weekly and annual observances of major cultural groups.

The theme, A **Growing Awareness**, is continued in the third module on **Relationships**. Here, the student examines his own development towards puberty and becomes aware of the emotional as well as the physical changes which occur. The importance of self respect and responsible behaviour toward others is underlined in the objectives of the programme. The pre-adolescent period is one of heightened sensitivities and sensibilities, a fact which must be considered in the development of Module 3.

The three modules may be taught sequentially or concurrently as they are complementary in nature. The guidebook provides cross-reference information for those who wish to follow internal themes. All three modules are required units of study.

In the official programme various texts are recommended for the teacher's use in the work of each module. Other texts which should further assist the teacher to achieve the aims of the course are found in the bibliographies which are at the back of each module in Section Five of this guide. These texts should be used with the global aims of the course in mind.

With respect to the use of the Bible, the teacher will find useful for his own preparation either the **King James Version**, or a modern translation such as the **New English Bible**, the **Good News Bible** or the **Revised Standard Version**.

Children should have the opportunity of hearing familiar biblical passages such as the Ten Commandments, Psalm 23, and the Lord's Prayer from the **King James Version**, since this version of the Bible is part of the **literary** heritage of the English-speaking world.

The Bible for Children by Bridget Hadaway and Jean Atcheson, and **The Children's Bible** (Golden Press) have been selected for the teacher's classroom use.

It is advisable for teachers of M.R.E. at the Grade Five level to keep a file of pictures and newspaper clippings to assist in the presentation of the **Celebration** module. Temples, shrines, people at worship and in festive attire should be objects of the search for materials. **National Geographic** magazines, posters from various trade commissions, and lists of film and video resources will combine to produce a valuable collection of teaching aids for this module.

SECTION THREE

Methodology

INTRODUCTION

The methods used by the teacher in helping the students achieve their objectives in moral and religious education must be consistent with the goals set by the programme. It is necessary to employ techniques which maximize student involvement in the learning process and develop creativity and warmth of human interaction in an atmosphere of concern and caring. Teachers may select methods which promote qualities of moral and religious significance.

In Module One, students may be required to study passages from the Bible. There are many ways of approaching such studies. Rather than memorize meaningless verses, the students should be able to express their reaction to these passages or assist one another in interpreting them through various discussion techniques, dramatizations, creative writing, painting, music and so on. It is important for students to explore their feelings and attitudes if they are to obtain lasting benefit from their biblical studies. Likewise, in Module Three, when students explore relationships and consider solutions to moral dilemmas, it is important for them to step into the other person's shoes. Empathy can be learned in a meaningful context if the students are able to role-play a situation or become involved in a small group discussion.

The following pages describe various techniques which may be used in the teaching of M.R.E. The teacher will select the ones which most appropriately assist his or her students in achieving each particular objective. Most of them are incorporated into the suggested teaching strategies outlined in Section 5 of this guide. The approach is a holistic one, with learning taking place in the cognitive, affective, and psychomotor domains.

METHODOLOGY

PAGE

PART ONE — DESCRIPTION OF VARIOUS TECHNIQUES 31

1 ARTS AND CRAFTS 31
- A. Collage and Montage 31
- B. Drawing and Painting 31
- C. Paper Folding 31
- D. Calligraphy 31
- E. Print-making 31
- F. Sculpture 32
- G. Batik 32

2 PHOTOGRAPHIC ART 32
- A. Ektagraphic Slides 32
- B. Colour-lift Slides 32
- C. Slide Photography 32
- D. Motion-Picture Photography 32

3 CREATIVE WRITING 33
- A. Poetry 33
- B. Diary Writing 33
- C. Personal Journal or Log 33
- D. Newspaper Writing 34
- E. Writing Drama 34
- F. Short Stories 34

4 PERFORMING ARTS 34
- A. Music 34
- B. Dancing 35
- C. Live Acting 35
- D. Puppets 35
- E. Choral Reading 35
- F. Readers' Theatre 36

5 SPEAKING AND LISTENING 36
- A. Storytelling 36
- B. Oral Presentation 37
- C. Debates 37
- D. Discussion 37
- E. Interviews 38

6 COMMUNITY EXPERIENCES 38
- A. Field Trips 38
- B. Visitors to the Classroom 38
- C. Ethnic Cooking 39

7 SIMULATED EXPERIENCES 39
- A. Traditions from World Cultures 39
- B. Games 39
- C. Role Playing 39
- D. Values Clarification 39
- E. Moral Dilemmas 40

PART TWO — SUGGESTIONS FOR CLASSROOM MANAGEMENT 41

1. ROOM ARRANGEMENT 41
2. TEACHER-STUDENT INTERACTION 41
3. PEER LEARNING 42
4. CLASSROOM RULES 42

Part One — Description of Various Techniques

1 Arts and Crafts

A. Collage and Montage

A montage is made by cutting and reassembling two or more pictures to create a new image.

A collage is created by arranging objects like leaves, twigs, bottle-caps, etc. and gluing them to a page. Both techniques lend themselves to the teaching of M.R.E., especially if the students work in groups, where creative ideas can flourish in an atmosphere of cooperation and teamwork.

The collage and montage techniques may be combined to make large attractive bulletin boards and display posters. Pictures from magazines, student drawings and paintings, and construction paper cut-outs are just a few of the inexhaustible supply of materials which go to the creation of a colourful collage/montage.

The collage/montage techniques may be combined to create a 3-dimensional representation called a **diorama**, a scene built with background, middle ground, and foreground. A diorama may be used effectively to depict a biblical scene. Try putting a diorama into a shoe box with a skylight on top and peephole on the front.

B. Drawing and Painting

Episodes from biblical stories could be the subject of pencil or crayon drawings. A mural showing the main events in the life of David or a time line with appropriate pencil sketches may be posted on the classroom wall. Felt markers are popular with students at this age level. They flow easily and produce vivid colourful representations. India ink in various colours used with pen or brush also make effective illustrations.

Charcoal sticks, which make dark bold strokes, are particularly useful in creating mood. A dramatic depiction of the crossing of the Red Sea might be enhanced by the use of this medium. To give a dream-like quality to the picture the lines may be smeared. Coloured chalk on wet paper gives an effect similar to payons which are a type of crayon used on wet paper to provide unusually bright colours.

Tempera painting may be used in conjunction with drawings. Backdrops for the dramatization of stories used in any of the three modules are very effective when prepared with tempera paint. A puppet stage, scenery or other large stage properties made from cardboard or similar material may be completed with tempera paint. Work done in tempera will take on a professional glossy look if it is coated with shellac or acrylic medium.

C. Paper Folding

Paper folding may be as simple an activity as accordion-pleating a piece of construction paper to make a lantern or as complex as creating a beautiful bird from a simple piece of paper (Japanese art of ORIGAMI). Paper may be cut into thin strips then folded, coiled, braided, woven, etc. and glued to a solid form to make a stand-up three-dimensional representation. Students might try their hand at some very simple origami patterns when they study eastern customs in the **Celebration** module.

D. Calligraphy

As the students master their hand-writing skills, they should be ready to copy some of the beautiful scripts they encounter in their study of various world cultures. Calligraphy pens with wide nibs are suitable tools for the art of handwriting. Thin brushes dipped in India ink are also satisfactory.

E. Print-making

Print making is another technique which is useful at this level. Designs may be imprinted on styrofoam trays with a stylus and transferred to typewriter paper with thick tempera paint or block print ink.

It is not considered a good policy to use edible products for art purposes. For this reason, and also because cutting tools are required, potato printing is not recommended. Linoleum block printing also requires the use of knives. However, one might experiment with textile printing, using textile paint to produce a repeated-pattern mural effect.

F. Sculpture

Figures fashioned from clay, plasticine or papier mâché help to make the Bible stories come alive. Table-top scenes with sculpted figures may serve to illustrate the major events in the life of David. Using pictures of the statues of the twelve apostles which adorn the façade of St. Peter's Cathedral in Rome (the Cathedral of Mary, Queen of the World, in Montréal is a scaled-down replica of St. Peter's) as a guide, figures of the apostles may be prepared. Scenes which illustrate the various festivals observed at this level would be enhanced by sculpted figures.

G. Batik

Batik is the art of making designs on pure cotton or silk fabric with melted wax and putting the fabric into dye baths. It may be done very simply with one design and one dye-bath, or it may be made more complex with additional wax work and dye-baths of different colours. The wax is applied with paint brushes. When the dye (cold-water) has set and the fabric has been dried, the batik is placed between sheets of newspaper into which the wax is absorbed when a hot iron is passed over it. The results are well worth the effort. Batik printing is useful for making scarves, prayer rugs, wall hangings, etc. and is especially suitable for units on eastern religions in the **Celebration** module. Adult supervision is a must.

2 Photographic Art

A. Ektagraphic Slides

For this activity a supply of ektagraphic slides is required. An ektagraphic slide is a transparency mounted in a 5 cm x 5 cm frame for use with a slide projector. One side of the slide is marked as suitable for writing. Using a pencil, pen, ball-point or felt marker, the student draws an illustration which could be an incident from his own life, the Bible, or a depiction of a festive celebration. The teacher might select a poem, story, or psalm, and have each student illustrate a part of it. A slide presentation is then prepared with the students doing the narration.

B. Colour-lift Slides

Colour-lift slides form the basis of another projected art technique which Level Five students may enjoy. The product of this method is a set of colour slides that are made from magazine pictures, selected to develop a theme or story. The pictures must be smaller than 5 cm square in order to fit into the cardboard slide frames. The limitation of size makes for some very unusual effects as the children use imagination in selecting the small picture parts to develop their ideas. They can then write a narration to accompany the slide presentation. They can also make the slide presentation to illustrate a song that is then sung or played as the slides are shown.

To make colour-lift slides from magazine pictures, cut out the picture and plasticize the top surface either with a sheet of clear contact paper or by passing it through a 3M laminator. Have the children soak the pictures in warm soapy water for about 30 minutes and then gently rub the back of the picture until all the clay-like material has been wiped clean and a clean, clear colour-print is left. Blot the pictures dry with paper towels. You may use them at this stage or make them more permanent by plasticizing the back of the pictures as well. The pictures are now ready to be cut and mounted into frames to show in a slide projector or on an overhead.

C. Slide Photography

Another way to make projected art presentations is to actually film the students posing in scenes from a story. The students could select the story, a biblical narrative or socio-drama, choose parts, dress in costume and be filmed in poses for various episodes of the story. When the film is developed, the slides could then be placed in sequence and shown with proper narration and perhaps music or sound effects in the background. The narration could be tape-recorded or "live". A simple instamatic camera (with flash attachment, if indoors) and Ektachrome or Kodachrome film is all that is needed.

D. Motion-picture Photography

For even more exciting results, the dramatization could be filmed in motion with an 8 mm camera. Narration or music to accompany it can be tape-recorded. Some 8 mm cameras come with sound tracks already provided. Video-taping dramatic presentations is another possibility in many schools.

3 Creative Writing

A. Poetry

Children are capable of writing poetry-especially free verse — with a minimum of direction from the teacher. Whenever there has been an experience in which children are elated, and there is a heightened sense of enthusiasm or zest, the teacher has a golden opportunity to suggest "This would be a good time to write a poem!"

By the time that students have reached this level they will undoubtedly have had numerous opportunities to compose free verse. It might be an appropriate time to introduce some of the measured-verse forms, such as haiku, limerick or cinquain.

Haiku is a type of Japanese poetry in which each poem consists of only three lines. The first line has five syllables; the second, seven; and the third, five. Haiku is usually written about some subject in nature, and the third line contains an element of surprise, as in the following sample:

Daffodil, bright gold,
I see you lift lofty head,
Blooming in the snow.

The **limerick** is a five-line type of poetry wherein the first two and the last lines have either eight or nine syllables, and the third and fourth have either five or six. The rhythm is one marked beat to every two unmarked beats as in the following examples:

Eight-syllable Limerick

There once was a man, Abraham
Who travelled from Ur to Haran.
He felt in his heart
He must play a part
In showing God's message to man.

Nine-syllable Limerick

A Biblical prophet named Amos
Discovered his words made him famous
But the rich took offense
And said, "In a sense,
Now Amos, you really can't blame us."

Another type of poetry which elementary children may enjoy is **Cinquain** (pronounced SIN-CAIN). There are five lines in a cinquain, and they are usually composed in accordance with these guidelines:

Line 1: title (a noun — one word)
Line 2: describes the title (two words)
Line 3: action words or phrase about the title (three words)
Line 4: describes a feeling about the title (four words)
Line 5: refers to the title (one word)

Two examples of this interesting type of poetry are:

You
Lonely person
Seeking a relationship
Let me reach you
Friend

Dew
Watery droplets
Wets morning world
Freshness is ever present
Clean

Rose, Where Did You Get that Hat? by Kenneth Koch, published by Scholastic; **Green is Like a Meadow of Grass** by Nancy Larrick, and published by Garrard; and **The Green Grass Grows All Around** by Hilde Hoffman, published by Collier-MacMillan, are three books on the writing of poetry by children.

B. Diary Writing

Students at the upper elementary level take well to writing imaginary diaries which record in chronological order the events and feelings of the imaginary character involved. In order to write a successful diary entry the student is required to empathize with his imaginary character, one of the objectives we wish to meet in the M.R.E. programme at this level. When completed, the students may read their accounts to one another.

C. Personal Journal or Log

The "Inquiry Approach", favoured in Moral and Religious Education, provides many opportunities for the student to examine personal beliefs, feelings, attitudes and values. Regardless of which technique is employed — role playing, values clarification exercises, moral discussions, etc., the students must be allowed time to reflect and to record insights they have gained.

Some teachers have had good results from asking students to keep a personal journal or log of their thoughts and reactions to classroom activities. The journals provide a private place to collect notes and to elaborate thinking. Journals can be kept in school or, if the student prefers, brought home. They can be shared with the teacher or with other students, if the individuals agree, but in no cases are journals to be graded or grammar corrected. Personal journals are for working through ideas to help individuals make better sense of their lives.

D. "Newspaper" Writing

Biblical or other historical events could be written in the form of a newspaper article. In fact, a whole class can produce something like **The Jerusalem Times**, from the year 33 A.D., with many articles concerning Jesus and his activities, or the **Babylonian Bugle**, carrying news events about Daniel and his friends. In connection with Module Three, students could write advice columns of the "Ann Landers" type or "letters to the editor" on topics of current interest.

E. Writing Drama

The first step in making a drama out of a biblical narrative or a personal choice situation is to select an event in which there is dialogue and action. Ask the class to list the characters and the scenes which they want in the drama and have the students write the story in dramatic form, with the actor's name underlined at the beginning of each passage of speech. Divide the play into scenes, according to the location of each event. Then have a "narrator" announce the scene and give an explanation of where and when each scene takes place. A formula for original play-writing follows:

1. Have the students list the characters.
2. Have the students agree on a goal which the characters would be pursuing.
3. Describe the obstacle that prevents easy access to the goal.
4. Invent a way in which the characters can constructively overcome the obstacle and reach the goal.
5. Write the script in drama form and bring it to a rapid conclusion as soon as the goal is reached.

The script could evolve through a brainstorming technique called a scribblegram which is similar to the oral group interaction used in problem solving. The students are asked to think of a central idea for their dramatization which the teacher writes on the black board (this could also be done by an individual student or several small groups). From this single word, ideas are generated until the group has a consensus on how the story may proceed.

The method allows for a creative avenue to originate from the students' own ideas. In some cases, this approach could provide a way to surface covert social and emotional conflicts which may be present in the classroom.

F. Short Stories

The technique of story writing is well-suited to students in upper elementary grades who are now combining sentences to make paragraphs and are enjoying some fluency in written language. They like to express their own ideas and obtain considerable satisfaction from producing stories which can be read by friends and relatives.

The M.R.E. programme gives ample opportunity for using the short story technique. The Old Testament stories are rich with drama and lend themselves well to story writing. The **Celebration** Unit and the module on **Relationships** provide starting points for personal anecdotes. It is good to commence a writing session with some discussion or "brainstorming" and to create a list of useful vocabulary words to be left on the blackboard during the writing session. Stories may be illustrated for additional appeal.

4 Performing Arts

The M.R.E. programme can be made more pleasurable and memorable if the students participate in activities with audience appeal. They may assume the role of performer or may enjoy the experience of being entertained by others.

A. Music

Providing music as background for the telling of Biblical stories can be a very effective technique. Mood is established by a well chosen musical selection. As students learn about other cultures in the **Celebration** Unit, they should be made aware of the music of those cultures. Much of the classical music of the world has its origins in religious celebration.

1. Performing (instrumental)
Children can make rhythm instruments to accompany some of the modern songs which are played for various classes in Moral and Religious Education. A drum may be made from a decorated coffee can with a plastic lid, and played with dowel sticks. A disposable aluminum plate with small bells attached to its circumference becomes a tambourine. Two pan lids become a set of cymbals, and castanets may be devised from empty plastic detergent bottles filled with pebbles or dried beans. Children can be challenged to create their own instruments.

2. Performing (vocal)
There is no better way to provide children with the opportunity to "express the inexpressible" than to have them sing. Through song, they become

aware of the great hymns of faith that come out of the various traditions. Some of these appear in the Curriculum Guide at all levels. They also might practise singing folk music that can be accompanied by guitar or autoharp. Spirituals are excellent sources of inspiration and they can be found in folk hymnals. There are also songs of an inspirational nature in modern lingo, such as are in the **Hi, God!** songbook by the Rev. Carey Landry.

B. Dancing

As children approach adolescence, they often become too self-conscious to express themselves in dance and will avoid situations where they are expected to "expose" inner feelings. Yet, dance is a universal mode of expression and is part of the cultural heritage of all people. In the upper elementary grades the students react very favourably to learning the folk dances of various countries where they may focus their attention on learning the steps and studying the costumes rather than the more expressive elements. You might consider giving your students scarves or ribbons which they can whirl and spin or have them control a couple of bouncing balls as they dance to Oriental music. The idea here is to give them something to attend to in order to overcome the shyness that accompanies awareness of their growing bodies.

C. Live Acting

Children can gain a "feeling tone" for an event if they are able to dramatize it. After a story has been read and discussed, the children are familiar enough with the narrative to be able to take role parts and play them through in an unrehearsed spontaneous fashion.

A script may be written by the students if they prefer, especially when there is reluctance to perform in front of a group of peers. The characters then merely hold their scripts and "walk through" their parts. No attempt at memorization should be made for a simple drama that is just a classroom experience. If the group really "falls in love" with a play, then the members may wish to polish the performance for a more public presentation.

D. Puppets

Puppets allow children the ease of dramatizing without self-consciousness. The making of puppets combines skill and creativity and involves a variety of techniques which students should enjoy learning.

A simple puppet may be made from an ordinary brown **paper-bag**. Facial features are added with paint or construction paper. The puppet is animated by fingers which are positioned well into the corners of the paper-bag.

Sock puppets are easy to make and quite delightful to see. An ordinary sport sock is decorated with buttons, wool, pieces of felt, etc. to bring out the character, and arms may be made either by adding material or by cutting holes for fingers to protrude. The toe part can be stuffed to make a more shapely head, but students often prefer to use their fingers alone.

Puppet heads may be made with **papier-mâché**, tiny strips of newsprint soaked in wall-paper paste and layered onto a form (light-bulb, balloon, ball, or newspaper crumpled into a ball). When dry, painted and varnished, felt pieces, wool, buttons, etc. are glued on to give personality. A simple bodice is added separately. Fingers positioned inside the head and the two arms bring the puppet to life.

A puppet can be made from a piece of cardboard. On one side of the cardboard the puppet is drawn, cut out, and decorated. A wooden dowel is attached to the back to make a support and a handle for this **stick puppet**. The dialogue may also be attached to the back of the puppet for prompting.

The stick puppet may be viewed behind a white cloth screen which is illuminated from the rear with a strong spot light. Scenery can be added to the screen by cutting out black poster board and pinning it to the cloth. Colour may be added, too, with tissue paper or acrylic prints. The effect of this **shadow puppetry** is quite dramatic and may be used successfully in depicting various myths and stories which lend themselves to silhouette.

Miniature sihouette figures can be moved about the face of an **overhead** projector as another puppet technique. Combining the silhouette puppet with colour lift prints from magazines gives even greater range for imagination and creativity. See **Colour Lift Slides** on Page 32 of this section.

E. Choral Reading

A passage of scripture may be prepared for choral reading by marking certain parts for certain types of voice. For instance, one line might be read by boys, and the next line by girls. One line might be solo 1; another line might be solo 2, etc. There could be sections for dark voices, and sections for light voices. Some key sections wou'd be suitable for all voices.

These sections are then marked on a script, and the parts are assigned. Then it is all put together and read from start to finish. It is good to tape-record a choral reading and play it back so that the choral group can hear how it sounds. In a large class, there could be several groups working on their choral readings, and then the groups could perform for one another. Choral reading can be done with a group of eight voices, or with a group of forty voices — there is no number limitation.

SAMPLE OF A CHORAL READING:

Psalm 24 (Revised Standard Version)

Boys: The earth is the Lord's and the fullness thereof

Girls: The world and those who dwell therein

Boys: For he has founded it upon the seas

Girls: And established it upon the rivers

Solo 1: Who shall ascend the hill of the Lord?

Solo 2: And who shall stand in his holy place?

Solo 3: He who has clean hands and a pure heart,
who does not lift up his soul to what is false, and does not swear deceitfully.

Dark voices: He will receive blessing from the Lord, and vindication from the God of his salvation.

Light voices: Such is the generation of those who seek him who seek his face of the God of Jacob.

All: Lift up your heads, O gates!
and be lifted up O ancient doors!
that the King of glory may come in.

Light voices: Who is the King of glory?

Dark voices: The Lord of hosts, he is the King of glory.

F. Readers' Theatre

Readers' Theatre is a technique in which any piece of reading material is divided into parts that are read orally. This technique enables children of varying levels of ability to participate in a group presentation. The pupils do not memorize their lines, but they do practise them so that the reading is fluent and expressive. Voices, restrained gestures and facial expressions project the mood. Action or physical movement is merely suggested.

Children, regardless of their levels of competency are grouped together, and the roles are assigned according to the abilities of the individuals participating. There are usually two kinds of speaking parts: character and narrator. The dialogue adaptation of the piece of literature should allow for as many character parts as possible. The narrative sections may be divided among several speakers. The students who are selected for the various roles practise before any presentation, to increase fluency, accuracy and phrasing.

To perform Readers' Theatre, all the performers, each with complete script in hand, stand in a row with backs to the audience. Each time a character speaks she/he turns to face the audience, reads the part, and then turns away from the audience until her/his turn comes up again.

Another suggestion for performing Readers' Theatre is to have the readers stand at strategic points in the classroom in order to focus the audience's attention on each speaker as the play unfolds.

Suggestions for enhancing the presentation of Readers' Theatre are:

1. the selective and limited use of scenery and costumes
2. the use of simple masks or make-up rather than full costume
3. the use of very simple props — only if required for audience comprehension.

The best sort of material for transcription to a drama is a story with a simple plot, much action, and a large number of characters. Narrative poems may also be used. The Bible stories provide excellent material for composing and presenting Readers' Theatre.

5 Speaking and Listening

A. Storytelling

Storytelling is an art, an oral tradition in which the voice becomes an instrument and everyday language becomes its magical, mystical melody. A story read from a book or dramatized on the television screen cannot replace the story told live to an eager audience whose eyes communicate the anticipation brought by a well-timed pause or the excitement of a sudden change in tone and gesture. Children love to be told stories and teachers who can capitalize on this fact have an instant adoring audience. It is hoped that teachers of M.R.E. will become sufficiently familiar with the Bible stories in the programme to use the storytelling technique with their students and to encourage students to acquire their own storytelling skills. (The Storytellers School of Toronto, 22 Craft St., Toronto M5S 2N8 offers guidebooks to teachers on the art of storytelling.)

B. Oral Presentation

The ability to speak to an audience is a skill which must not be overlooked in the education of children today. The classroom is a training field where mistakes can be made, where techniques can be tested, and where self-confidence can be established.

1. "Show and Tell" Type Presentation
The student working alone or with a partner brings an object, picture or an activity to the classroom. He/she then presents the item to other students with an oral description or demonstration. The audience may be invited to ask questions. The **Celebration** unit provides frequent opportunities for this type of oral presentation.

2. Speeches
Here, the student presents an idea to the class without the help of audio-visual aids. Until the student feels comfortable in this activity it is advisable that the speeches be kept very short — less than a minute in length. The speech is learned. Cue cards are used to keep track of topics, but the speech itself is not to be read aloud. The speaker tries to maintain eye-contact with his audience. Some of the objectives in Module 3 may suggest topics for classroom speeches.

e.g. How to Behave in a Movie Theatre

The Consequences of Smoking

C. Debates

The groundwork for formal debating skills may be started in the upper elementary grades when children become aware of differing views among their classmates and are developing their own opinion about moral and social issues. A debate provides a forum for opposing view points conducted under strict rules of procedure and conduct.

Possible Procedure for Debate for Gr. 5 — 6

1. Put the subject of the debate into a resolution. i.e. RESOLVED: Children should offer their seat to adults on buses.
2. Select 2 students who wish to debate for the **Affirmative** side.
3. Select 2 students who wish to debate for the **Negative** side.
4. Advise the entire class of the rules to be followed:
   a. **Speaker 1 — Affirmative** will speak for 1-3 minutes giving his best arguments in favour of the resolution.
   b. **Speaker 1 — Negative** will then argue the points laid down by the Affirmative speaker (giving the Rebuttal) before he offers his own best arguments against the resolution.
   c. **Speaker 2 — Affirmative** now gives a rebuttal to the Negative Speaker's points and offers some new arguments supporting his own stand.
   d. **Speaker 2 — Negative** then gives a rebuttal to Speaker 2 — Affirmative and presents his own arguments supporting his team's negative stand.
   e. **Speaker 1 — Affirmative** now has the opportunity to argue against the Negative side. He may not introduce any more points for his own side.
   f. The debate is now over.

It's wise to keep these debates short until the students feel comfortable with the rules of procedure.

A student may be selected to introduce the speakers and the topic of the debate. Formal debates are judged by a panel but it is preferable at the elementary level to open the topic to the floor for general discussion.

Note — During the debate students not involved in the actual debate must remain silent. Comments must be reserved for the follow-up discussion period.

D. Discussion

1. Round-Table Discussions
In a round-table discussion all the participants have equal input. They are usually seated around a large table so that each member faces into the group. The topic is announced — at this level the topic could be the relative importance of two "heroes" about whom the class has been learning — and each person contributes as he or she feels inclined. There is much "cross-discussion" as

members of the round table address one another on the topic that is under discussion. Children may feel comfortable if they take the role of someone other than themselves in the round-table discussion. For instance, they may pretend to be a group of Philistine soldiers who are discussing the death of Goliath and the merits of this young shepherd boy who could fell a giant with a slingshot and stone.

2. Caring Circle Discussion
Children like and need to feel a sense of belonging to a group which meets regularly, and the idea of having their own "club" is appealing. The emphasis in the caring club is on belonging together and sharing ideas in such a way that each child gets to know himself or herself better, and also gets to know peers in a way that is far more than casual. Beyond getting to know themselves, the children in the Caring Circles grow in three specific ways: in self-esteem, in empathy and in caring behaviour.

The Caring Circle is a somewhat specialized technique and teachers should become familiar with this method before using it in the classroom.

A complete description of this technique, as well as practical suggestions for leading Caring Circle discussions, can be found in Dr. Dorothy Dixon's book **Teaching Children to Care**, West Mystic, Ct.: Twenty-Third Publications, 1981.

3. Panel Discussion
For a panel discussion, three to six students volunteer to come to the front of the room. They are usually seated behind a table, facing the rest of the class. Each student on the "panel" will give an initial presentation, speaking for a minute or two on a stated topic. After each of the panel members has given his ideas, the other students can address questions to specific panel members. Plans for a panel discussion need to be made in advance, so that the panel members can prepare their presentations.

4. Buzz Sessions
Much less formal than the above-mentioned procedures are the buzz sessions. These are small-group discussions, unprepared, on a stated topic, with a limited amount of time designated for each group. The small groups may work simultaneously in different parts of a classroom, and each small group usually has one person called a "recorder" to write down the ideas generated. Then the total class can reconvene and let each of the "recorders" share the ideas generated in their groups.

5. Brainstorming
When plans need to be made or when solutions to problems must be found, brainstorming provides a technique for pooling resources and stretching the imagination to its creative limits. Introduce the problem to be solved and ask the class to offer any idea on the problem that comes to mind, no matter how wild the idea might seem. Have them refrain from criticism of an idea during the session. Once the flow of ideas is exhausted, have your group evaluate the ideas presented and summarize possible solutions to the problem. (See also page 34).

E. Interviews

Armed with a list of appropriate questions, the students set off to meet the subject of their interviews. The subject may be a friend, a resource person in the school or perhaps someone in the community. The interview may be recorded on a cassette tape. Rules for conducting interviews should be determined before the students go on their way. They should consider time, place, techniques, procedure for obtaining permission for the interview (a letter, a phone call, etc.) and good manners required for all aspects of the interview. Conducting an interview is a valuable learning experience. It puts the children within reach of adult resources and helps them to develop positive feelings about meeting people and asking for their assistance. Describing the interview to classmates provides additional experience in acquiring communication skills. Suggested topics for interviews have been built into the lesson plans located in Section 5 of this guidebook.

6 Community Experiences

A. Field Trips

The M.R.E. programme can be supplemented with trips to various localities within the community. The sights, sounds, smells, etc. which cannot be simulated in the classroom personalize the experience and and provide the students with valuable background information for future learning. Visits to local churches, hospitals, old-people's homes as well as tours of museums, temples and ethnic areas of big cities might be considered in choosing a location for a field trip.

B. Visitors to the Classroom

Human resources in the community can be used successfully to enrich the students' education while meeting the objectives of the M.R.E. programme. A cleric might be invited to answer questions children pose about their respective roles in the community. A Hindu or Muslim woman might be invited to demonstrate the folding of a sari or to assist the students in preparing a simple eastern recipe. Students should be involved in all aspects of the visit — the invitation, the formulation of questions to be asked, techniques needed to put the visitor at ease, thank-you notes and other follow-up activities.

C. Ethnic Cooking

Little need be said here about the involvement of food-related activities in the Moral and Religious Education programme. Suffice it to say that whether it is young children or adults who are sharing the joy of almost any celebration, sacred or secular, eating together is a part of the ritual of the celebration. For this reason, tasting of the food, traditionally associated with a given festival, is an integral part of the savouring of the nature of the festival.

The sampling of traditional foods which are foreign to the palate is a fascinating way of introducing children to the concept of diversity in custom and practice amongst the varied cultures of the world. The preparation of the foods in the classroom whenever possible lends increased interest and creates a highly meaningful experience.

7 SIMULATED EXPERIENCES

A. Traditions from World Cultures

In connection with their studies of world religions, students benefit from experiencing the customs of various religious cultures. By enabling the student to "step inside a culture, and then back outside", we provide the opportunity for the student to capture something of the "feeling tone" of the tradition being studied.

To view a folk dance from India on a movie screen creates an awareness of a particular cultural activity, but to actually learn a few steps and experience the rhythm and movement first hand leads to appreciation of that cultural activity and a growing respect for the culture in which the activity is rooted.

B. Games

The **Celebration** Module lends itself to the medium of game playing. In order to understand more completely what it is that people do to celebrate certain festivals, those games which are traditionally associated with the festivals are played. In this way, the students gain a feeling for the mood of the festival and an appreciation of the tradition from which the game emanates.

C. Role Playing

Role playing is a valuable teaching technique for promoting growth in moral reasoning because role playing creates both affective and cognitive interaction among students. It provides an opportunity to experience the views and feelings of others and allows the students to try new behaviours.

Role playing, unlike a skit with a script, has no set outcome. This form of "spontaneous drama" can be useful in helping the student experience the "feeling tone" of a dilemma story. It can also be used to generate and explore various solutions to a problem situation.

For the teacher, preparation for role playing begins with the selection of a problem story or dilemma. The role play is then introduced to the class, enacted and then discussed. The steps involved in this process are further described in **Role Playing for Social Values: Decision — Making in the Social Sciences** by George and Fannie Shaftel. It is difficult for anyone to see a situation from another person's point of view and this is especially true of the pre-adolescent who is biologically and psychologically oriented to his or her own changing body. The use of **role reversal** may be viewed as a technique by which the student explores the other person's point of view, especially the point of view of an adult, and permits you as a teacher to broach subjects which are otherwise difficult to approach. Role playing techniques are introduced in Module 3 of this guide.

D. Values Clarification

The first book to come out on the topic of Values Clarification was **Values and Teaching** by Raths, Harmin and Simon. This book delineated the reasons for encouraging students to clarify their values and outlined some methods for a classroom teacher to follow.

A more specific "how to" book then came out entitled **Values Clarification** by S.B. Simon, L.W. Howe, and H. Kirschenbaum. This book contains many exercises which help students to know who they are and to appreciate their own individual uniqueness. The book also has such exercises as rank-ordering of likes and dislikes, "either/or" forced choices, and simulating situations requiring value choices.

The **Values Clarification** book was followed by other similar resources such as **Clarifying Values**

through Subject Matter by Merrill Harmin, H. Kirschenbaum, and S.B. Simon and **Reflecting on Values** by Beck, McCoy and Cameron, OISE Press 1980.

Exercises in values clarification help students recognize their own individual character traits and give them practice making choices.

E. Moral Dilemmas

The research of Lawrence Kohlberg and his colleagues has established that students who participate regularly in discussions of moral dilemmas often begin to articulate higher stages of moral reasoning. A moral dilemma involves a situation where the central character must choose between two action alternatives which present a clear-cut conflict. A moral dilemma story may be presented through a reading, a film, role-playing or other media. The dilemmas may emerge from at least three sources: the specific content of the course, current issues in contemporary society and dilemma situations related directly to the lives of the students.

Moral Reasoning: A Teaching Handbook for Adapting Kohlberg to the Classroom by Galbraith & Jones, and **Moral Education: a Handbook for Teachers** by R.T. Hall, provide a description of Kohlberg's the theory of moral reasoning, suggestions for leading moral discussions and prepared dilemma stories on various topics. Once the students have become familiar with this technique for initiating moral discussions they can be asked to write their own dilemma stories.

We have indicated in this section of the guide a number of specific techniques which can be used to develop a Moral and Religious Education programme. We have by no means exhausted the répertoire. What is hoped is that these ideas will be used, and that they will trigger similar and related techniques, so that the programme becomes experiential, ensuring as great a degree of student participation as possible. The programme can literally "come alive" when lively but meaningful methods, which are directly related to the topics and integral to the goals of the programme, are used.

Part Two — Suggestions for Classroom Management

The effectiveness of the M.R.E. programme depends heavily upon the "classroom climate" that is generated as a context for all of the sessions. Such "climate" grows out of a number of interrelated factors including the room arrangement, the bulletin boards and other decorations, and the kind of interactions that are encouraged between teacher and students, and among the students themselves. It is the purpose of this section to examine these factors and give suggestions for the enhancement of the programme through more careful attention to classroom management.

1 Room Arrangement

It is very difficult to conduct a discussion when students are sitting in straight rows of chairs or desks. When the M.R.E. programme begins, students can move into a circle of chairs, or small group discussion areas, so that they are facing one another. The way the chairs are placed already speaks of dialogue and openness to the sharing of thoughts and questions. Since one of the main goals is to set students searching for meanings and values, the conduciveness of the room to peer interaction and dialogue with the teacher is basic to the programme.

A "suggestion box" placed in a prominent place can provide the students, especially in the younger grades, with a non-threatening means for sharing concerns or proposing new learning experiences.

Bulletin boards can abound in newspaper articles, pictures, maps, charts, or even items from certain current celebrations that reinforce the topics that are being discussed. Not just the bulletin boards but even the wall space can be used to give colorful and meaningful decor to the room.

2 Teacher-Student Interaction

Even more important than the physical set-up of the room is the climate of openness between the teacher and the students. If the teacher is open to unusual questions, to helping students "grope" for answers to problems of genuine concern, there is a climate of acceptance that promotes genuine growth. There is a difference, of course, between the distracting question that a student poses to keep off the subject, and the genuine question that the student really wants to explore. The skillful teacher will know the difference, not letting a distracting question divert from the topic, but taking seriously all questions that are asked out of a desire to learn.

The model that the teacher presents has a great influence on the dynamics of classroom interaction. The teacher should be perceived as just, inquisitive, and caring and embody these characteristics. Students tend at least subconsciously to identify with teachers who mean a lot to them. When a teacher is an enthusiastic person, "fully alive" to all that is going on in the world in a constructive way, and genuinely interested in the students' comments and questions, the students "catch" a positive life-style. On the other hand, if a teacher is sarcastic, or unheeding of the feelings of the students, no amount of brilliance will compensate for what is really being taught in the class.

The really effective teacher will also arrange time to talk with students individually or in small groups. Dialogue with the whole class may miss the shy student who will open up only in a setting where fewer persons are involved. Using some of the teaching techniques listed in the first part of this section can give the opportunity for such individual or small group conversations.

The effective classroom teacher may introduce ideas and topics, but then she or he will step back and let the students discuss or respond in their own ways. If a question arises that needs clarification, the effective teacher may refer students to a resource for further insight and probing. Thus the teacher guides but does not dictate the search.

The effective teacher has positive expectations for each student and for the class in general. When a group of young people feel that much is expected of them in terms of thinking, discussion, cooperative behaviour and skill development, that group will generally meet those positive expectations. There is a recognized "Pygmalion" effect that happens when expectations are positive. One of the best ways a teacher can assure success in the classroom is to be very clear about the task of the day, and to give very clear guidelines, so that students know what is expected.

3 Peer Learning

Students learn much from their peers. Particularly in the discussion of moral dilemmas, the students grow by hearing the ideas of their peers. Others ideas and issues, such as global concerns and varying viewpoints, can be very fruitfully and meaningfully discussed if the youth are encouraged to share their views within a framework of mutual respect.

It is particularly important that students be given the opportunity to work in cooperation on various projects. Unfortunately, since society is competitive, much schoolwork reflects that spirit of competition, but the value of cooperation needs to be emphasized. Committees can work together on common tasks such as pursuing report topics, or planning aspects of classroom celebrations. Various groups could work up presentations on the lives of famous model persons, and then share their presentations when the total group comes together.

The "feeling tone" of the classroom should be one of mutual respect and trust among the students. No student should feel "de-valued" or "put down". Each student should feel a sense of self-worth, and there is always some area from which each student can get a feeling of accomplishment. It is important for the teacher and students to find some area of recognition for each student.

4 Classroom Rules

At the beginning of a school year, it is very beneficial for the teacher and students to generate a working list of guidelines for cooperation for the year. Such rules or guidelines could include mutual respect for all persons in the classroom, the right of each student to speak and to be heard, and agreement about the rule that only one person speaks at a time. Possibly the most important rule that needs to be established at the outset is "the right to pass". A student should never feel coerced into expressing an opinion or sharing an experience during class discussion. A student who declines comment continues to participate through active listening and by helping to clarify or summarize the positions expressed by other members of the class. When these rules are generated by the total group, they are much more meaningful than if they are merely stated by the teacher.

Once a list of guidelines has been generated and accepted, it should be placed in a conspicuous place so that it can be referred to from time to time. This procedure encourages them to accept responsibility for proper behaviour without leaving the total burden to the teacher. It is a democratic approach which avoids the extremes of either a dictatorial approach or a laissez-faire approach, neither of which is productive in a class of pre-adolescents.

SECTION FOUR

Evaluation

INTRODUCTION

Education represents a process whereby teachers seek to help students change in certain ways which are considered desirable. These changes include not only the acquisition of knowledge, but also the development of thinking and other types of skills, the formation of attitudes, the understanding and exploration of feelings and the development of values. Such changes represent objectives of instruction. When teachers evaluate student progress, they are judging whether certain changes have occurred, or certain objectives have been attained.

This section of the Teacher's Guide describes the process of evaluation as it applies to the M.R.E. programme. As well as providing a rationale for evaluation this section also presents some guidelines for the assessment of both the cognitive and the affective domains; a survey of measurement instruments; and some suggested methods of evaluating and reporting student progress.

Part [illegible] — [illegible]

[illegible]

Part 1 — The Process of Evaluation

General Policy

The purpose of this section is to provide teachers with a general statement as to their role in the evaluation of Moral and Religious education. It contains statements of policy, an overview of the nature and process of evaluation and some practical suggestions.

The basic aims of educational evaluation are to improve decisions about a pupil's learning and general development; to furnish parents with information about their children's progress; to supply pupils with pertinent feedback; and to provide information for assessing the quality of the educational system.[1]

The ministère de l'Éducation's general policy on evaluation recognizes that "evaluation takes place first of all in the classroom and that the prime responsibility is the teacher's".[2] School boards draw up their own educational evaluation policies within the guidelines provided by the ministère in order to reflect local orientation and priorities. Each school board organizes and administers this policy in its schools, providing support, training and resources to schools and educators where necessary.

Schools may, through their educational project, adapt the policies of the ministère de l'Éducation and school board to reflect their own needs and priorities.

School Boards carry out summative evaluation to provide information to the public it serves and to assess the validity of its own activities in reaching objectives. In addition, they assist the ministère in checking the quality of education through end-of-cycle evaluation and in the certification of secondary studies.[3]

Since the M.R.E. programme deals with values and highly personal issues, evaluation involves difficulties not encountered in certain other subjects, but these are not insurmountable. Some sort of evaluation occurs whether it is made explicit or not. The position taken here, then, is that to make evaluation explicit is to make it accessible to all concerned.

Specifically, evaluation in M.R.E. for the eventual purpose of reporting must be clearly distinguished from the activity of evaluation for personal growth. This distinction must be maintained both in the mind of teachers and in their activities so that students will know when they are being evaluated for grading and reporting purposes and when they are not. In this way, the assignment of some form of grade will not be counterproductive to the non-judgmental openness regarded as a necessary part of the climate for good personal growth.

Definitions and Vocabulary

Data, gathered by a variety of means, may describe the learning situation and its outcomes. This is part of the process of **measurement**. There are various means of gathering data for measurement purposes. A **test** may be defined as a type of measurement device in which a person provides samples of his/her learning behaviour by answering questions, solving problems or performing actions. **Inventories, questionnaires, teacher and peer observation, sample of work, check lists and attitude scales** are other measurement devices. Measurement of student performance may be **quantitative** or **qualitative**, depending on the nature of the behaviour being evaluated and of the device or item being employed.

The nub of evaluation, however, has not occurred until this data is used, with the help of criteria, to make judgments. When the standard against which a particular pupil's learning is judged is the performance of other students,

---

[1] Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique. **General Policy for Educational Evaluation**, 1981, p.6.

[2] Gouvernement du Québec, Ministère de l'Éducation, Direction générale du développement pédagogique. **The Schools of Quebec, Policy Statement and Plan of Action**, p. 94.

[3] **General Policy for Educational Evaluation**, pp. 9-12.

norm-referenced evaluation is being used. When some independent objective standard is being used, **criterion-referenced evaluation** is being employed.

Evaluation may be conducted during the learning process for the purposes of establishing if directives are understood, if additional assistance is required, if teaching/learning strategies are appropriate, and if lesson objectives have been met. This is **formative evaluation,** which is intended to assist the pupil's immediate learning process in a diagnostic way. **Summative evaluation** occurs at the end of a major segment of the course. Its purpose is less diagnostic, but more for conveying information to parents, and making decisions about academic credit and programme quality.

Why Evaluate

It is important for the teacher to be able to specify the reason for each evaluation activity, so as to better conduct each task. The following reasons for evaluating might be cited:

1) to determine an appropriate course of action to encourage more effective learning;

2) to aid students in development of auto-evaluative abilities;

3) to meet needs of students;

4) to provide motivation for students;

5) to meet parental right to feedback.

What Should be Evaluated

Earlier we distinguished between evaluation for personal growth and evaluation for the purposes of academic credit. We noted also the importance of not attempting to assign some form of grade to certain matters of a personal nature, which would be both inappropriate and would inhibit the non-threatening classroom climate essential to personal growth. Matters of a personal nature are constantly evaluated through value clarification and questioning individually or within groups, but they are not sanctioned.

In the long term it is hoped that by engaging the pupil in the M.R.E. curriculum, he will be able to comprehend, accept, evolve and practise guidelines for acceptable behaviour.

What we are ultimately evaluating then, is the aim of education in general, of M.R.E. in particular, that of the ability to develop a sound set of personal and social values upon which actions will be based. Aims and purposes are difficult to evaluate directly, but when these aims are broken down into their essential subordinate elements evaluation becomes possible. The M.R.E. curriculum has done so by stating terminal objectives and intermediate objectives which permit evaluation through observation of behaviour.

The terminal objectives are stated in terms which emphasize the affective aspects of M.R.E. The intermediate objectives are stated in terms which emphasize the cognitive components of M.R.E. which are intended to contribute to the attainment of the affective objectives. These intermediate objectives may be broken down into other subordinate objectives by the teacher as he or she further elaborates the curriculum for instructional purposes.

The degree to which pupils attain and are making progress towards these instructional, intermediate and terminal objectives is the focus of evaluation for the granting of academic credit, subject to the condition of appropriateness discussed earlier. This process is continuous, occurring daily; special cumulative evaluation is conducted periodically at appropriate times.

There are **learning skills** which overreach all curricula that are an essential focus for evaluation. The following, though not comprehensive, reflect these skills:

1) **Work and Study Skills** - For example, a school or class policy of organizing materials coherently in a binder may be followed by the class. The use of dictionaries, encyclopedia, periodicals, and other such reference material is required for the course. How to use such resources must be learned and evaluated. Similarly the student may be evaluated on the organization of his binder - if this is an intended learning objective.

2) **Communication Skills** - (writing, verbal, listening). The learning approach established in a class will vary according to strengths and interests of teacher and students. However, in MRE more than in most subjects, the sharing of feelings and ideas is likely to be important. A good deal of time is likely to be spent on the learning of skills of communication and this learning may also be evaluated.

3) **Social Skills** - These are similar to the above, but deal more specifically with ability to participate constructively in group situations.

4) **Personal Skills** - Developing an ability to

clarify one's own values position; understand one's motivations and behaviours, constitute important skills in MRE.

Though the practice of evaluation by teachers will be guided by principles inherent in local policy, the following may serve as a guideline for those efforts.

Principles of Evaluation

1) Evaluation is a method of guiding the teacher and student in meeting learning needs. Measurement of vocabulary, concepts, skills, attitudes, work habits, and the like are compared to normative or criterion-referenced standards. Assessment is then made of the learning that has occurred, difficulties diagnosed, and learning strategies used.

2) Evaluation is based on planned outcomes; not only those stated in the curriculum documents but also the classroom objectives of the curriculum as it is eventually implemented. Though M.R.E. teachers will have their goals, much valuable and relevant learning may occur by responding to the needs and interests of students as expressed in the classroom. Evaluation should take this into account.

3) Teacher expectations and standards used in evaluation must be realistic, based on the abilities and performances of students rather than those of adults.

4) Evaluation should, in part, reflect demands placed on the student (e.g. neatness, organization).

5) Evaluation must be based on measurement of both cognitive and affective domains. It should not merely represent that which is easiest to measure or quantify. Qualitative measures such as teacher observation of interaction with peers, can play a part in evaluation.

6) When possible, evaluation should involve teacher and student. Discussion of teacher's evaluation with student, peer evaluation and auto-evaluation may all have their place, as we ultimately aim for the development of individuals who are both interdependent and independent.

7) Since measurement devices for evaluative purposes should reflect the conditions under which learning occurred as well as examine transfer to other circumstances, a wide variety of measurement instruments should be utilized. The teacher should not depend solely on the testing of low level cognitive outcomes.

Measurement Instruments

Various instruments and situations may be used to gather data for evaluative purposes. The ones chosen will depend in large part on the object of the evaluation, the purpose, the conditions under which learning occurred, the situations to which it might be applied, diagnosis of difficulties, formative or summative evaluation. They include: problem situations, check lists, mastery tests, progress reports, oral presentations, group displays and project reports, essays and other work samples, teacher-made tests, formal examinations, attitude and rating scales, questionnaires, surveys, interviews, anecdotal records, participation rates, peer and self-evaluation.

This list is in no particular order and does not pretend to be comprehensive. Very often a thoughtful teacher can prepare interesting, novel, and accurate means of assessment which are particularly suited to each situation.

Feedback to Parents

Parents usually receive feedback at the end of each reporting period as required by the ministère. Each school board may evolve its own reporting policy within those guidelines including the format of the report card. The limitations of report card format, however, should not deter the teacher from using the variety of evaluations outlined above. They are useful in themselves for better classroom learning. Equivalencies between the teacher's classroom system and letter or numerical grades may be worked out. Furthermore, limitations in report card format should not restrict other richer means of feedback to parents. Report cards may be supplemented with interviews, samples of work, progress reports, anecdotal reports, as well as letter grades and numerical scores.

Part 2 - Guidelines

Before specific classroom evaluation can be considered, the teacher must be clear as to actual learning resources, strategies and activities as well as intended learning outcomes (objectives). This guide provides a reservoir of pedagogical approaches which respond to the provincially established objectives. In some cases, schools or school boards will further develop these objectives. Evaluation policy must respect those local decisions. If, for example, an objective of having students recognize various Christian symbols is taught by use of teacher-prepared pictures, a measurement item requiring students to draw the various symbols is inappropriate. This item measures the student's ability to reproduce rather than his ability to recognize (wrong objective). In addition, the learning conditions are not reflected in the evaluation procedure. Evaluation cannot be determined separately from other pedagogical considerations.

Taxonomies of Educational Objectives (e.g. Bloom) divide thought processes into three domains: Psycho-motor, Cognitive and Affective. The focus here is one the latter two domains.

The **Cognitive domain** is generally hierarchically ordered into the following categories:

1. **Knowledge** (the remembering of previously learned material)
2. **Comprehension** (the ability to grasp the meaning of material)
3. **Application** (the ability to use learned material in new and concrete situations)
4. **Analysis** (the ability to break down material into component parts so that its organizational structure may be understood)
5. **Synthesis** (the ability to put parts together to form a new whole)
6. **Evaluation** (the ability to judge the value of material for a given purpose)

The cognitive domain is thus characterized as involving knowledge and its application.

The affective domain is seen as involving attitudes and values. This list of illustrations is borrowed from Bruce W. Tuckman's, **Measuring Educational Outcomes: Fundamentals of Testing.** It suggests a similar hierarchy for processes within the affective domain.

1.0 **Receiving (Attending)**

- 1.1 **Awareness:** Describe the aesthetic factors in the clothing, food and shelter that desert dwellers use to satisfy basic needs.
- 1.2 **Willingness to receive:** Identify books that have been read voluntarily about desert life.
- 1.3 **Controlled or selected attention:** Reply to questions raised by the teacher on aspects of desert life.

2.0 **Responding**

- 2.1 **Acquiescence in responding:** Present an assigned report on desert life.
- 2.2 **Willingness to respond:** Respond with apparent interest and zeal to assignments on desert life.
- 2.3 **Satisfaction in response:** Report pleasure in having studied people of the desert.

3.0 **Valuing**

- 3.1 **Acceptance of a value:** Recognize that children in all cultures have similar basic needs.
- 3.2 **Preference for a value:** Demonstrate a desire to study and understand people of different cultures.
- 3.3 **Commitment:** Write a "letter" to a desert child expressing recognition of your common needs.

4.0 **Organizing**

4.1 **Conceptualization of a value:** Identify a continuum or hierarchy of basic human needs that each person must be able to satisfy.

4.2 **Organization of a value system:** Prepare a plan for satisfying one's own basic needs and helping others to satisfy theirs.

5.0 **Characterizing by a value or value complex**

5.1 **Generalized set:** Display tolerance of human behaviour directed toward need satisfaction.

5.2 **Characterization:** Practice tolerance as part of an operational philosophy of life.

A taxonomy of learning such as this one, while simplistic in its hierarchical approach and while frustrating to use as a basis for presenting pedagogical direction and evaluation, is of use to the MRE teacher in several ways:

1) It recognizes the varying levels of complexity of thought processes required to successfully deal with the tasks which are assigned. It provides a tool to aid the teacher in analysing student ability/inability to perform a given assignment.

   For example: Students between 7 and 11 years of age are capable of inductive and deductive logic limited to concrete situations. Relationships can be found and data can be classified, but the child's judgement is limited to concrete terms, especially to his own experience. As the objectives of the M.R.E. programme progress to more hypothetical and symbolic terms, the teacher must be able to list whether a child is performing at the abstract level, whether he is functioning at a simpler level, or whether he is simply tired or poorly motivated.

2) In determining a plan for evaluation the teacher can scrutinize potential measurement items in light of the levels of the taxonomy eg. What are we actually asking the student to do in this test item? Is it appropriate to a) student ability, b) the nature of previous learning experiences?

In dealing with the revised course outlines authorized by the ministère de l'Éducation, the teacher will be aware of the existence of two levels of objectives.

Intermediate objectives, which tend to be stated in cognitive terms, are more immediate and concrete. Both cognitive and affective processes, however, are required for their completion. The set of intermediate objectives will lead toward the attainment of the affectively stated terminal objectives. The terminal objectives are less concrete and their completion is also subject to factors other than successful completion of the intermediate objective: teacher/student relationship, class and school environment, home environment, community attitudes, etc. While the teacher needs to bear the terminal objectives in mind, (the forest which must be seen through the trees), the immediate curricular responsibility is the successful completion of intermediate objectives.

Part 3 - Practical Examples

When evaluating student progress, the teacher will choose from among many devices to gather information. Where an essay or composition is employed, the teacher might make use of an answer guide which specifies the major criteria for judging responses. Checklists facilitate evaluation of conferences, tapes, interviews or group work. Rating scales may be used for many of the same techniques as checklists and may also be to used to evaluate student behaviour and work habits. Participation charts can be helpful in evaluation of classroom discussion.

A) ESSAY ANSWER GUIDE

The use of composition or essay type questions to determine the degree of mastery of a particular objective is one of the most common learning strategies employed in the MRE classroom. The decision to use this method also entails a decision as to how the completed essays will be evaluated. By specifying the criteria for judging responses, the teacher not only guarantees a certain degree of objectivity when evaluating individual student work, but also clarifies for the students what is expected of them.

The example on page 54 presents a learning activity appropriate to the Level 5 programme, and describes how it could be evaluated using an essay answer guide.

An answer guide such as this (or one more elaborate) allows the teacher to interpret student responses against the general criterion of the objective as well as against more specific criteria. Viewing this criterion-referenced evaluation as formative, the teacher will make such decisions as:

— move on to the next objective.

— review the content, using a more student appropriate approach.

— work with student X on certain aspects of written expression.

B) CHECKLISTS

Checklists can be employed as a means of analyzing written work in a more detailed sense. However, it is here suggested as a technique for evaluation participation in discussion type activities in class. Many of the activities suggested in this guide involve the use of discussion. This strategy, unless tapes or video-tapes are employed, requires on-the-spot measurement and evaluation. Checklists can facilitate this process.

Checklists can be of particular use to teachers of the elementary grades. See examples of layouts of checklists (p. 55-56). Some types are geared more toward evaluating cognitive areas whereas others clarify the affective domain.

For use in evaluating classroom discussion, a checklist should feature a short list of criteria. Following this criterion-referenced evaluation, the teacher will make pedagogical decisions as to whether the objective has been reached. Other decisions might include: not enough students participated; we need to work with smaller groups.

INTERMEDIATE OBJECTIVE 2.7: The student will be able to illustrate the meaning of Jesus' final commandment.

ACTIVITY: You are one of the twelve disciples who dined with Jesus at the "last supper", where Jesus gave his final commandment. You know that you must now go out among the people and tell them of Jesus' last commandment making sure that they understand exactly what He meant. **Describe in writing what you might say.**

ANSWER GUIDE: Description of Criteria

General: Has the student shown an understanding of Jesus' final commandment?

Specific: A. **Content**

1) Has the student understood the nature of the assigned task?

2) Has the student demonstrated a knowledge of the biblical source?

3) Has the student related his feelings and reasons to those of the biblical character?

4) Has the student projected the biblical theme to a new situation?

B. **Style**

1) Is the written work coherent, convincing?

2) Is appropriate sentence structure and paragraph structure employed?

3) Is spelling and other grammar acceptable?

CHECK LIST RECORD SHEET

PUPIL'S NAME ______________________

ROOM NUMBER ______________________

A. ATTITUDE and RESPONSE TOWARD SELF:

The student shows	1st. TERM	2nd. TERM	3rd. TERM	4th. TERM	5th. TERM	COMMENTS
- happiness						
- confidence						
- an ability to cope with success						
- an ability to cope with failure						
- an ability to accept responsibility						
- an ability to care for his own property						

B. ATTITUDE and RESPONSE TOWARD PEERS:

The student shows

- courtesy						
- a willingness to share						
- respect for others						
- respect for property of others						
- trust						
- a caring attitude						
- co-operation						
- empathy						
- an ability to express feelings						

C.
ATTITUDE and RESPONSE TOWARD ADULTS:

The student shows	1st. TERM	2nd. TERM	3rd. TERM	4th. TERM	5th. TERM	COMMENTS
- courtesy						
- respect for others						
- respect for property of others						
- trust						
- a caring attitude						
- co-operation						
- empathy						
- obedience						
- an ability to express feelings						

II
PARTICIPATION

Individual:

- listens attentively						
- responds appropriately						
- responds eagerly						

Group:

- listens attentively						
- takes turns in speaking						
- follows rules						

KEY: yes = √
no = ×

C) RATING SCALES

Classroom behaviour is one aspect which teachers are called upon to evaluate. Behavioural rating scales may be used for: including classroom behaviour in overall student evaluation; diagnosing and documenting behavioural difficulties; altering, improving and enhancing particular behaviours and teacher self-evaluation and programme evaluation.

The process of constructing a **Behaviour Rating Scale** includes:

- specifying the behaviours to be evaluated
- describing the behaviours
- designing the scale

As an example, the following may be the desired behaviours:

The student will:

i) complete his or her work
ii) cooperate with the teacher
iii) work harmoniously with classmates
iv) exhibit an interest in learning
v) use the resources of the classroom and school
vi) be neat and organized.

The first behaviour is described as follows:

i) Completion of work:

- classwork is presented on time
- homework is handed in when due
- classroom performance indicates that assignments have been done
- things once begun are finished in the form required.

Others might be specified as follows:

ii) Cooperation with the teacher:

- listens to presentations and instructions
- ask clarifying questions
- follows directions given by teacher
- responds to teacher with appropriate politeness and pleasantness.

iii) Works harmoniously with classmates:

- makes worthwhile contributions in large/small group activities
- demonstrates good listening skills
- in group activities maintains focus on the task at hand
- accepts responsibility for share of work in groups
- accepts different views and values of classmates.

iv) Exhibiting an interest in learning:

- shows willingness to receive new ideas and information
- responds critically to ideas and information
- participates in classroom activities.

v) Utilizes educational resources:

- reads assigned passages
- requests help in library to locate books on related topic
- recalls extra information from audiovisual materials shown
- pursues resources outside school.

vi) Neatness and organization:

- keeps materials in a well organized binder
- maintains a neat, functional notebook
- presents assignments in an acceptable format
- keeps desk and locker area in good order.

The behaviours are thus specified to clarify the expectations to students and teachers. The set of sub-categories, though, is unwieldy to work with in entirety. Therefore, the teacher chooses a scale design which uses the major categories. The design can take many forms.

While this technique is subjective, it is specific. It forces the teacher to attempt to quantify judgments which we generally make in a much less organized fashion. Its somewhat quantitative nature may allow it to fit into the overall evaluative format.

The following is one example of a **Behaviour Rating Scale**:

(1) Student completes work

1	2	3	4	5
never	rarely	occasionally	frequently	always

(2) Student cooperates with teacher and classmates

1	2	3	4	5
never	rarely	occasionally	frequently	always

(3) Student exhibits an interest in learning

1	2	3	4	5
never	rarely	occasionally	frequently	always

(4) Student utilizes educational resources

[illegible]	2	3	4	5
never	rarely	occasionally	frequently	always

(5) Student is neat and organized

1	2	3	4	5
never	rarely	occasionally	frequently	always

D) RATING SCALES FOR AUTO-EVALUATION

This approach may be adapted to the classroom in a number of interesting ways. Students, for example, who were dealing with the topic of friendship in Module 3 could be given the task of listing the behaviours exhibited by a friend. Those behaviours could then be described in an operationalized fashion. A **Behaviour Rating Scale** on friendship would then be drafted, and students would rate themselves as a friend or have a friend rate them. The result of this type of exercise is that the goal altering, improving and enhancing particular behaviours might be accomplished through auto-evaluation. Using the same technique for the topic of **My Behaviour with my Family** might have the additional benefit of narrowing the gap between school and the home. There would be no need, in either case, of including the results in overall student evaluation. The desired feedback is built in.

E) PEER EVALUATION

The discussion of values, beliefs and attitudes is an essential ingredient in moral and religious education.

Through peer interaction students are challenged to examine their own beliefs, values and attitudes by being faced with thinking or positions different from their own. The evaluation of this process can be greatly enhanced by having the students provide each other with feedback as to individual contributions and the effectiveness of the group.

This idea is borrowed from Jack Canfield's and Harold C. Wells' book, **100 Ways to Improve Self-concept in the Classroom**. Following a small group session, students are asked to provide fellow group members with positive feedback statements.

Statement starters may include:

i) I liked when you...

ii) It helped me when you...

iii) When you...I...

iv) We were a better group today because you...

In as much as these activities are aimed at encouraging students to take risks, try on new positive behaviours, etc., it is important that the teacher also model those behaviours which he or she wishes to inculcate.

Evaluation and feedback are built in.

Part 4 — Reporting

An integral part of the evaluation procedure is the feedback given to students and parents. Several means of **reporting** exist and there is no universal consensus as to their relative desirability. Outside factors define some parameters for reporting policy: The Régime Pédagogique calls for five reports per course; Secondary 4 and 5 levels may be subject to provincial exams (hence marks); school boards and/or schools have reporting policies which may contain any or all of the following components:

i) numerical grades

ii) letter grades

iii) computer comments

iv) hand written anecdotes

v) checklist

vi) interviews and/or phonecalls

Although some teachers are reluctant to give numerical grades, the reality of provincial policy is that such a grade must be assigned in high school leaving courses. Many schools and school boards report through computer forms which may also call for numerical grades. The teacher, where free to choose, may deem it advisable to assign numerical grades if that is what occurs be used, it is necessary for the teacher to clarify for students and parents those activities which will be subject to marks. As noted earlier, not all aspects of an MRE course should be subject to grading. Those aspects which are primarily attitudinal, value-related and personal ought not to be subject to this form of evaluation.

A) Anecdotal Records

Although many aspects of the MRE programme are easily quantified for reporting purposes, a numerical grade by itself often falls short of providing students and parents with the desired progress feedback. Teacher observation of student involvement in the process of examining beliefs, values and attitudes should also be included in reporting procedures. Where reports are computerized, provision is often made for teachers to use comments of an anecdotal fashion. However, the nature and number of comments restrict the teacher's ability to provide personalized feedback. This form of reporting can be supplemented by parent-teacher interviews and/or telephone calls to make possible the desired elaboration.

An effective means of reporting student behaviour is the anecdotal record. Anecdotal records are just what the name implies — records of observed classroom behaviour written down in paragraph form. The subjective nature of anecdotal records, however, can mislead as well as inform. To be most useful and informative, anecdotal records should describe student behaviour in specific factual terms. Evaluative, interpretative or generalized descriptions should be avoided.

B) Progress Reports

It certain cases teachers may wish to issue a progress report of their own design, which provides more specific feedback as to individual student achievement. The sample progress report offered here provides feedback as to student progress through objectives, student behaviour and learning skills, and an overall rating (mark). Room is also made for personalized anecdotal feedback.

PROGRESS REPORT

Student: ______________________

Course: MRE Elementary - Level 5
Module: I-The Judeao-Christian Story

Explanation of symbols used:

S - Satisfactory
HD - Has difficulty, but is trying
U - Unsatisfactory

Achievement of Objectives
(as outlined in the revised MRE programme)
The student will be able to:

		S	HD	U
1.1 retell the story of Samuel and Saul as background to the story of David.	1.1			
1.2 give reasons for choosing David as future King.	1.2			
1.3 show how the 23rd Psalm relates to David's combat with Goliath.	1.3			
1.4 Describe David's behaviour towards Saul the King.	1.4			
1.5 describe David and Jonathan's feelings for one another.	1.5			

Student Behaviour and Learning Skills

		S	HD	U
1) Student completes work.	1			
2) Student cooperates with teacher and classmates	2			
3) Student exhibits an interest in learning.	3			
4) Student utilizes educational resources.	4			
5) Student is neat and organized.	5			

Comments: ____

____

____

Summative Mark: ______________________

Parent: ______________________ Teacher: ______________________

Teaching Strategies and Bibliography

SECTION FIVE

Suggested Teaching Strategies and Bibliography

INTRODUCTION

This section contains suggested teaching strategies based on the intermediate objectives outlined in the LEVEL FIVE programme. A common format has been adopted to describe each activity and, in some cases, several activities have been developed to respond to the same objective. Each teaching strategy presents a particular learning situation, in some cases spanning several classroom periods, as well as suggested pedagogical approaches which are considered appropriate to the content described. Teacher references are cited and support materials are included in the appendices in **Section Six**.

Teachers are encouraged to use these activities and materials selectively and to work out their own approach according to the needs, abilities and interests of the children they teach. It is hoped that this section of the guide will be a useful source of reference and that it will help to stimulate imaginative and creative ideas for implementing the LEVEL FIVE course of studies.

MODULE 1
The Judaeo-Christian Story

General Objective:

To acquire a knowledge of the stories of David and Jesus and an understanding of the values exemplified by their actions

Terminal Objectives:

The student will be able to:

1.0 demonstrate knowledge of the story of David and empathize with the values underlying his dealings with others

2.0 demonstrate an appreciation for the values exemplified by Jesus.

THE JUDAEO-CHRISTIAN STORY

Page

The Story of David

Introductory Lesson 73
- 1.1.1 The People Ask for a King 75
- 1.1.2 Saul is Proclaimed King 77
- 1.1.3 Saul Disobeys God 79
- 1.2.1 David, Son of Jesse 81
- 1.3.1 Psalm 23 83
- 1.3.2 David and Goliath 85
- 1.4.1 Saul's Jealousy 89
- 1.4.2 David and Saul in the Cave 91
- 1.4.3 David Marries Saul's Daughter 93
- 1.5.1 David and Jonathan 95
- 1.6.1 The Death of Saul and Jonathan 97
- 1.6.2 David's Lament 99
- 1.7.1 David the King 101
- 1.8.1 David Cares for Jonathan's Son 103
- 1.9.1 David and Bathsheba 105
- 1.10.1 David and Absalom 107
- 1.11.1 Death of David 109
- 1.11.2 Solomon Becomes King 111

The Story of Jesus

Introductory Lesson 113
- 2.1.1 The Baptism of Jesus 115
- 2.2.1 The Temptation in the Wilderness 117
- 2.3.1 Jesus Heals the Paralyzed Man 119
- 2.4.1 Jesus' Enemies Plot to Kill Him 121
- 2.5.1 The Entry into Jerusalem 129
- 2.6.1 The Last Supper 131

Module 1 Bibliography 135

INTRODUCTION:
The Judaeo-Christian Story

The Story of David

The story of David takes place in a new period of Israel's history. After the death of Moses (1200 B.C.), the Israelites began the invasion of Canaan and gradually gained control over nearly all the mountainous regions of Palestine. During this time they were ruled by leaders called judges.

The next two hundred years were a time of perpetual struggle. The Israelites continued to war with the Canaanites and with invading tribes of nomads. Among these were their most bitter enemy, the Philistines.

Wishing to be united and strong against the threat of the Philistines, Israel adopted a monarchical form of government. Saul was the first king. In the beginning, Saul was successful as a warrior king, but his spells of mental illness made him a tragic figure. David won Saul's favour through his musical talents. After the death of Goliath, however, Saul became jealous of David's popularity and tried to kill him. With Jonathan's help, David fled in to the wilderness of Engedi. Recognizing Saul's weakness, the Philistines massed together to attack the Israelites once more. The Israelites were defeated and Jonathan was killed. To avoid the humiliation of capture, the wounded Saul committed suicide.

The following stories of David are written in historical sequence to respect the continuity of the Old Testament saga. They describe David's rise from a young shepherd boy around the hills of Bethlehem to beloved king of his country. They tell of his struggles in both public and private life and of the strength he derived from his faith in God. The stories emphasize David's love for and loyalty to God and the people of Israel. As students work their way through the programme, they will acquire knowledge of the stories of David as well as an understanding of the values implicit in his interaction with others.

It is recommended that the students keep a record of the story of David as it unfolds. They might keep a notebook for their individual activities entitled "The Book of David", or they may wish to contribute to a group project which can be assembled to make a giant "Book of David", with laminated pages and colourful bindings. The book may also take the form of a scroll in keeping with the traditions of the ancient world.

The Story of Jesus

At Level Five, children continue their study of Jesus of Nazareth focusing their attention on the values he exemplified as he wandered throughout Palestine preaching to the common people about love and hope.

The story starts with a review of Jesus' humble beginnings but quickly moves to the period of his adult life where he prepares himself for his ministry. He undergoes the ritual baptism under John the Baptist and isolates himself to prepare for the next phase of his life.

While Jesus gains a signifiant following among the people of Palestine, he also acquires a number of enemies who fear that their own spheres of influence will be diminished as the power of this purported "messiah" increases. As the students study the interaction between Jesus and his friends and enemies alike, they will develop an awareness of the values Jesus held and tried to pass on to his fellowman.

The events in this chapter of Jesus' life lead up to his final journey to the city of Jerusalem, where he knows his life is in great danger. He enters Jerusalem humbly, on the back of a donkey, yet in great triumph as the people receive him as their king. The story ends with the Last Supper where Jesus partakes of the Passover Meal and introduces a new dimension which gives it a different significance for Christians.

At Level Five, the students review the final commandment of Jesus and become familiar with people who have devoted their lives to the love of their fellowman.

Christians believe that Jesus was the long-awaited "messiah". People of other religions believe that Jesus was a prophet. Jews and Muslims believe that the long-awaited "messiah" is yet to come. Christians believe that Jesus, the messiah, will return.

Research topics are suggested throughout the unit. Activity pages are included to highlight and recapitulate certain aspects of the total story and to assist in evaluating the pupils's mastery of the program objectives.

In creating this guide, it has been assumed that teachers will have access to **The Bible for Children** by Hadaway and Atcheson. Where this resource is not available the biblical reference, always found under **Content**, might best be read from a modern version of the Bible.

LEVEL: 5

MODULE: 1

THE STORY OF DAVID

CONTENT: Introductory lesson — to provide background to the story of David

ACTIVITY:

- **Use a large wall map of the modern world to trace with your students an imaginary sea voyage from Canada to the lands of the Bible. As your journey progresses across the ocean to the Mediterranean Sea, give historical background and geographical information related to the ancient world and the students' former studies of biblical personalities.**
  - **Mediterranean** — middle of the earth, once called The Great Sea
  - **Israel/Jordan area** — once called Canaan where Abraham's people settled. (Canaan was also called Palestine)
  - **Egypt** — where the Israelites had sojourned before the Exodus
  - **The Red Sea** — which the Israelites crossed to leave Egypt
  - **The Sinai peninsula** — where Moses and his people wandered for 40 years
  - **Jerusalem** — the holy city of the Jews where the Ark of the Covenant was kept
- **Distribute blank maps of the world and have students trace their journey on their maps. Add the names of major areas. (Appendix A.2)**
- **Start a notebook or scroll (see introduction) and enter the *Journey-to-the-Middle-East map.***
- **Show a film or filmstrip on life in Old Testament times.**

RESOURCES:

1) Teacher References-

— A suitable map of the ancient world taken from a Bible Atlas, encyclopedia, or Bible

2) Materials Required-

— A wall map of the modern world, notebooks, or paper for scroll

— Blank map of the world for each student — Appendix A.2

3) Audio-visual Aids-

— A film or filmstrip depicting life in Old Testament times
e.g. Filmstrip set **Daily Life in Old Testament Times** United Church Press, Philadelphia © 1965

REMARKS:

LEVEL: 5

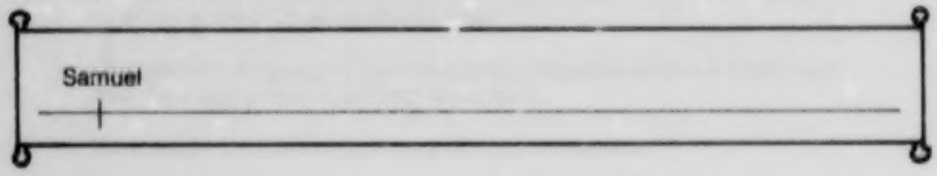
MODULE: 1

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to retell the story of Samuel and Saul as background to the story of David.**

CONTENT: **1.1.1 The People Ask for A King (I Sam. 7:15 — 8:22)**

ACTIVITY:

- **Using *The Bible for Children* read to the students "Samuel, Child of the Lord" (pages 118-119) and "Samuel and Saul" (pages 120-121).**
- **Review the story orally. What is meant by Samuel the judge and Samuel the prophet?**
- **Discuss the reasons why the people wanted a king.**
- ***Extended activities:***
  - — Have the students retell the story of Samuel and why the people wanted a king. Write what the students tell you on a large language experience paper. Have some students illustrate it.
  - — **Begin a time line** (pictorial) showing Samuel. To make a time line, take a long, narrow piece of paper and draw a line from one end to the other near the bottom of the paper. At one end, make a small indicating line and above it draw a picture of Samuel.



Eventually, this time line may be attached to sticks and rolled into a scroll.

  - — Have the students write the title "The People Ask for a King" (I Sam. 7:15 — 8:22) in their notebooks on the story of David and summarize the story of Samuel and why people wanted a king in writing. An appropriate illustration should be included.

RESOURCES:

1) Teacher References-

2) Materials Required-

- Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (pages 118-121)
- Language experience paper
- A long, narrow piece of paper for time line

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to retell the story of Samuel and Saul as background to the story of David.**

CONTENT: **1.1.2 Saul is Proclaimed King (I Sam. 10:1-27)**

ACTIVITY:

- **Review the last lesson on why the people wanted a king.**
- **Using *The Bible for Children* read "Saul Is Chosen King" (page 122).**
- **Initiate a discussion on the story by asking the following questions:**

  a) Why was Saul chosen?

  b) How do you think Saul felt?

- ***Extended Activities***

  — On the **time line**, make another small indicating mark beside Samuel, and have a student draw Saul with a crown on his head indicating the first king. Underneath the indicating mark write the date 1050 B.C., the year Saul became king.

  — Dramatize the incident in which Samuel gives Saul some of his powers by pouring the holy oil on Saul's head.

  — Continue the language experience story. Have students retell why and how Saul was proclaimed king. Illustrate it.

  — Have students continue the story in their notebooks.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (page 122)

— Notebooks, **time line**, or language experience story

3) Audio-visual Aids-

REMARKS:

- **Anointing** — *Olive Oil was usually used for anointing rituals. It was stored in a container made from an ornately decorated ram's horn.*
- *Consider using the terms B.C. and A.D. when the students do the timeline activity.*

A.D. — **Anno Domini** — *The year of the lord is used to indicate occurrences which took place after the birth of Christ, although Christ's birth probably occurred in 4 B.C.*

B.C. — **Before Christ**

B.C.E. — **Before the Common Era** *or* **Before the Christian Era** *is more frequently used in modern texts.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to retell the story of Samuel and Saul as background to the story of David.**

CONTENT: **1.1.3 Saul Disobeys God. (I Sam. 10:1 — 27)**

ACTIVITY:

- **Using *The Bible for Children*, read or tell the story "Saul Disobeys God", (page 124) and review the students' comprehension of the story by asking the following questions:**

  1. What had Saul been commanded to do in fighting the Amalekites? (3 things)
  2. In what way did Saul disobey God's orders?
  3. Why do you think Saul's men wanted to keep the cattle?
  4. How did Saul explain his disobedience to Samuel?
  5. What was Samuel's reply?
  6. What did Samuel prophesy would happen to Saul because of his disobedience?
  7. Do you think that Saul deserved such harsh punishment?

- **Elucidate the meaning of the word *greed*. Have students give examples of greedy behaviour and answer the following questions:**

  — Who benefits from greed?

  — What are the benefits?

  — Who suffers because of greed?

  — In what way does the greedy person suffer?

- **Conduct a similar discussion about *disobedience*.**

- ***Extended Activity:***

  — Recapitulate by continuing the language experience story. Have students retell the story how Saul disobeyed God.

RESOURCES:

1) Teacher References-

2) Materials Required-

- — Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973. (page 124)
- — Language experience story

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.2 The student will be able to give reasons for choosing David as future King.**

CONTENT: **1.2.1 David, Son of Jesse (I Sam. 16:1-23)**

ACTIVITY:

- **Initiate with the students a discussion about the possible action Samuel might take after renouncing Saul as king. What would he be looking for in his search for Saul's replacement?**
- **Tell students that Samuel would find the man he needed and read to them the story "David, Son of Jesse" from *The Bible for Children* (page 126).**
- **Have the students review the story using the following questions as a guide:**
  - — How was Samuel led to Bethlehem and the house of Jesse?
  - — What was his first impression of David?
  - — How did he know that David was the correct choice for king?
  - — What do you think David felt when "the spirit of God filled" him?
  - — How was David able to help Saul?
- ***Extended Activities***
  - — Compare the anointing of David as king to the coronation of monarchs in more recent history.
  - - Describe Saul's visit to David's home as David might have written about it in his diary. Use the notebook reserved for the story of David.
  - — Dramatize the story of David's becoming king using the play **Samuel Anoints David as King** (Appendix A.7), or use the same play as a Readers' Theatre presentation (See page 36 for notes on **Readers' Theatre**).

RESOURCES:

1) Teacher References-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** — London, W.I. London, W.I.: Octopus Books Limited, 1973.

— Jahsmann, Allan — **My Favourite Bible Stories** — St. Louis Missouri: Concordia Pub. House, 1967 (page 29)

2) Materials Required-

— Copies of play **Samuel Anoints David King** — Appendix A.7

3) Audio-visual Aids-

REMARKS:

To review and evaluate the students' knowledge of the story of Samuel and Saul, you might consider one or more of the following activities:

- *Choral read the language experience story that the class wrote on Samuel and Saul.*
- *In students' notebook, write a "letter to the editor" about one scene in the story of Samuel and Saul (examples of scenes to follow) explaining where it took place, why, what happened, etc. with students' own feelings and views included.*

  Scene examples:

  a) The People Asking for a King

  b) Saul Is Chosen and Becomes King

  c) Saul's Downfall When He Disobeys God
- *Write a newspaper article using one of the titles above as a heading.*
- *Discuss Saul as king, composing on the blackboard a list of his good points and bad points. Have the students write a paragraph about their overall impression of King Saul.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to show how the 23rd Psalm relates to David's combat with Goliath.

CONTENT: 1.3.1 Psalm 23

Lesson 1

ACTIVITY:

- Initiate a discussion about the life David led while still a shepherd boy. Include the dangers, the long days of quiet contemplation, etc.
- With the help of the Bible and Appendix A 8:1, give the meaning of the word **psalms** (sacred songs) and introduce students to the *Book of Psalms* written by David. Draw their attention to Psalm 23. Read it carefully and explain each verse, having students follow along and restate it in their own words. Draw attention to the beauty of the language.
    - — Identify with students the key words and phrases that show David's confidence and trust in God.
    - — Discuss why David spoke of the Lord as his "Shepherd" (relate it to his own experience as a shepherd boy).
- *Extended Activities:*
    - — Have students write a 3-day entry of David's diary into their notebooks based on David's experience as a shepherd boy.
    - — Illustrate a scene of David caring for his sheep using material and cotton wool.
    - — Commit Psalm 23 to memory by learning the hymn **The Lord's My Shepherd** (Appendix A.8.2).
    - — Try using Psalm 23 for choral reading. (See **Methodology** page 35).
    - — Have students write a psalm of their own, using a familiar situation in their song of praise.

RESOURCES:

1) Teacher References-

2) Materials Required-

— **Psalm 23** — Appendix A.8.1

— Students' notebook.

— Hymn **"The Lord is my Shepherd, I'll Not Want"** — Appendix A.8.2

3) Audio-visual Aids-

REMARKS:

- *You might consider integrating this lesson with your language arts programme by reading the novel* **I Am David** *by Anne Holm to your class. The David in this story escapes from a prison camp and the only life he has ever known. His exploration of the outside world and the courage he obtains from "the God of green pastures and still waters" make for a moving, powerful story.*

  Available from : *Methuen Publications*
  2330 Midland Ave.,
  Agincourt, Ontario
  M1S 9Z9

- *Methuen Publications has published a teacher-resource package to accompany* **I am David** *which may be worthy of consideration in developing a language arts unit.*

- *Better readers might wish to read* **I Am David** *as a library selection.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to show the 23rd Psalm relates to David's combat with Goliath.

CONTENT: 1.3.2 David and Goliath (I Sam. 17:1-54)

Lesson 2

ACTIVITY:

- **Recall the struggles between Israel and its bitter enemy, the Philistines, David's confidence in God, and David's experiences with danger while guarding the sheep.**
- **Tell the story of David and Goliath (from *The Bible for Children* — "David & Goliath" (page 127) and *My Favorite Bible Stories* — "How God Helped David" (page 31).**
- **Review the story of bringing out the contrast between David and Goliath in size, protection, and weaponry. Include a discussion on the words *confidence* and *over-confidence*. Use Appendix A.9 to aid in the discussion.**
- ***Extended Activities:***
  - — Add pictures of David and Goliath to the story **time-line**.
  - — Students may rewrite the story of David and Goliath from Goliath's point of view. "I the Ghost of Goliath..."
  - — Write a newspaper article about David and Goliath. Think of a suitable name for the newspaper.
  - — Research the weaponry used in Old Testament times.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London W.I.: Octopus Books Limited, 1973. (pages 127-129)

— Jahsmann, Allan — **My Favorite Bible Stories** St. Louis, Missouri: Concordia Publishing House, 1967. (page 31)

— **Weapons Used in the Story of David and Goliath** — Appendix A.9

3) Audio-visual Aids-

REMARKS:

- *Consider varying the story-telling technique by having an adult other than yourself* ***read*** *or* ***tell*** *the story to the class, or by allowing* **students** *to* **read** *the story in their own* **Bible** *and* **tell** *it to their classmates.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to show the 23rd Psalm relates to David's combat with Goliath.

CONTENT: 1.3.2 David and Goliath (I Sam. 17: 1-54)

Lesson 3

ACTIVITY:

- Review the story of David and Goliath by reading the play *Israel's Versatile King David* (Appendix A.10). Emphasize David's courage in the face of a bully. (See Methodology page 36 for suggestions on using the play as a Reader's Theatre.)

- Have students discuss the reasons for David's courage - experience with danger while guarding the sheep, tremendous faith in God to protect him and help him.

- Redistribute copies of Psalm 23 and now review Psalm 23 in terms of David and Goliath. Consider the following questions:
  - — What has David written in Psalm 23 to show that he trusted God completely?
  - — Which part of Psalm 23 tells that David is unafraid of facing death?

- Discuss the "bully" syndrome. Have students recall situations in which someone has been intimidated by a bully.
  - — Why do you think a bully acts the way he does?
  - — What stops people from standing up to bully?
  - — What could be done to stop a bully from behaving aggressively?
  - — What usually happens when a person stands up to a bully?

- ***Extended Activities:***
  - — Show the film **Durango Daredevil Strikes Again** and discuss it in terms of courage.
  - — Discuss the expression, "Brains are better than brawn," and have the students illustrate this expression in writing.
  - — Discuss the reception David would receive when he returned home after his triumph over Goliath. Students might write an account of the triumphal return.
  - — Students might enjoy writing a poem to express the joy felt over David's heroism.
  - — Research a modern hero emphasizing the qualities which have made the person heroic. e.g. Helen Keller, Martin Luther King, Terry Fox.
  - — "An Experience with a Bully" would be a suitable topic for a **Caring Circle** discussion. (See **Methodology** page 38).

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of play **Israel's Versatile King David** — Appendix A.10

3) Audio-visual Aids-

— Film **Durango Daredevil Strikes Again**, Coronet Films

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.4 The student will be able to describe David's behaviour towards Saul the King.**

CONTENT: **1.4.1 Saul's Jealousy (I Sam. 17:55 — 18:19)**

ACTIVITY:

- **Recall David's courage and present the poems and prose your students have composed on the theme of David and Goliath.**
- **Initiate a discussion about the possibility of people feeling jealousy towards David. Ask:**

  — What is jealousy? — Why would people feel jealous of a hero?
- **Have students deduce the roots of the emotion of jealousy by examining situations in their own experience —**

  e.g.1. Mary is very pretty. She is constantly praised for her good looks. How do friends of Mary react to Mary's good looks? Why?

  2. John always speaks fondly of your friend, Michael. He admires Michael's ability to play basketball and comments on Michael's ability whenever he can. How might you feel towards Michael? Why?
- **Point out the fact that Saul was very jealous of David and pose the following questions:**

  — Why do you think Saul might be jealous?
  — What did Saul fear?
- **Read or tell the story of *Saul's Jealousy* from *The Bible for Children* (page 130-131) and review in terms of the above.**
- **Have students discuss the way David handled Saul's jealousy and what this shows about David.**
- **Have students discuss various ways of handling feelings of jealousy using the situations described above.**
- ***Extended Activities:***

  — Have children research some of the musical instruments used in Old Testament times and add the information to their continuing story of David.
  — Continue the story book of David by adding the story of *Saul's Jealousy*.
  — Consider the topic "One Time When I Was Jealous" for a **Caring Circle** (See **Methodology** page 38).

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget. Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (pages 130-131)

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.4 The student will be able to describe David's behaviour towards Saul the King.**

CONTENT: **1.4.2 David and Saul in the Cave (I Sam. 24:1-22)**

ACTIVITY:

- **Recall the reasons why Saul was jealous of David.**
  - — Discuss why David had to flee (Saul would kill him — I Sam. 19:9-18).
- **Reread from *The Bible for Children*, "Saul's Jealousy" (pages 130-131), emphasizing the second part about David and Saul in the cave.**
- **Follow the story by questioning:**
  - — What did David's men want David to do when they found Saul asleep?
  - — How did David prove to Saul that he meant him no harm?
  - — How did Saul feel when he realized David has spared his life?
- **Recall David's handling of the situation and initiate a discussion about what this revealed about David's values.**
- ***Extended Activities:***
  - — Continue the story of David by adding a new chapter **Why I Did not Kill Saul** as if written by David.
  - — Assist students in composing two lists on the blackboard:

    SAUL THROUGH THE EYES OF HIS SOLDIERS

    SAUL THROUGH THE EYES OF DAVID.

When you have 5 or more items in each list, have students comment orally on the respective attitudes of the soldiers and David and debate whether David was correct in pursuing a course of action which opposed the advice he received from his soldiers.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget. Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (pages 130-131)

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.4 The student will be able to describe David's behaviour towards Saul the King.

CONTENT: 1.4.3 David Marries Saul's Daughter (I Sam. 18:20-30)

ACTIVITY:

- Review the story of Saul's jealousy and David's ability to love Saul in spite of Saul's feelings.
- Point to the fact that Saul's children, Jonathan and Michal, loved David and that Michal wanted to marry David. Discuss the qualities of David that would appeal to Michal and the obstacles she and David might have to confront if they decided to marry — i.e. David was a mere shepherd boy; Michal was the daughter of the King; Saul might never accept David as his son-in-law.
- Tell of read the story "David Marries Saul's Daughter" (page 132) in *The Bible For Children*, stopping at the point where David accepts the bargain.
  - — Was David wise to accept such a bargain?
  - — What might be the outcome of the story?
- Finish the story.
- *Extended Activities:*
  - — Have students retell the story of David's marriage from one of three points of view — Saul's Version, David's Version, or Michal's Version — as a composition to be shared with classmates.
  - — Add the composition above to the continuing **Book of David**.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (pages 132-133)

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.5 The student will be able to describe David's and Jonathan's feelings for one another.**

CONTENT: **1.5.1 David and Jonathan (I Sam. 20:1-42)**

ACTIVITY:

- **Invite students to have an informal discussion about best friends and true friendship. Suggested guidelines could include:**
  1. Name your best friend and tell why he/she is your best friend.
  2. How do you feel towards your best friend?
  3. How do you express your friendship? (slap on back, sharing, calling on phone, etc.)
  4. Have you ever exchanged anything with a friend? (lunch, hockey cards, presents, book, etc.).
- **Tell the students that David had a very special friend named Jonathan. They once expressed their true friendship by exchanging their clothes. Jonathan was King Saul's son. How do you think King Saul felt towards the friendship of Jonathan and David?**
- **Read or tell the story "David and Jonathan" (pages 134-135) in *The Bible for Children*.**
  — Review the story emphasizing the extent of the friendship between David and Jonathan.
  — Discuss the feelings that David and Jonathan had when they were forced to part. Relate it to student's own feelings when someone close has to go away.
- ***Extended Activities***
  — Write a paragraph "My Friend Jonathan" (or a psalm) as if you were David. Add it to your "Book of David".
  — Add a picture of Jonathan to the class project. Include some words about Jonathan's friendship with David.
  — Read the poem **The Story of the Arrows** (Appendix A.11):
    a) Find five words which express friendship.
    b) Glue the poem into the notebook on the story of David with an illustration.
    c) Use the poem as a **Readers' Theatre** (See **Methodology** page 36).

RESOURCES:

1) Teacher References-

2) Materials Required-

- Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Ltd, 1973 (pages 134-135)
- **The Story of the Arrows** — Appendix A.11
- Explanation of **Readers' Theatre** (**Methodology** page 36).
- Time line
- Student's Note Books.

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.6 The student will be able to describe David's feelings when he learned of the deaths of Jonathan and Saul.**

CONTENT: **1.6.1 The Death of Saul and Jonathan (I Sam. 31:6 — II Sam 1:16)**

ACTIVITY:

- **Give background to the story.**
  - Explain that the Philistines knew Israel was weakened by Saul's moody leadership. Many of Saul's subjects had lost faith in him. The Philistines seized this moment and massed enormous forces determined to crush the Hebrews. Saul, his sons and his soldiers, met the Philistine armies on the slopes of Gilboa.
- **Read the story "Death of Saul" (overleaf) and discuss David's reaction to the news: "David caught at his clothes and rent them, and so did all the men with him. They beat their breasts and wept, because Saul and Jonathan had fallen in battle; and they fasted till evening." (II Sam. 1:11-13)**
  - What emotion is expressed in the above selection?
  - Why do you think that David and the others expressed such grief even though Saul sought to kill David?
  - What does all of this tell you about David's character?
- ***Extended Activities:***
  - Add the deaths of Saul and Jonathan to the **time line.**
  - Draw a picture of David receiving the news of the deaths and write a brief composition expressing David's grief.
  - Review the location of Israel on a world map and then distribute copies of **Israel at the Time of David** (Appendix A.5) for students to complete according to blackboard instructions.

Blackboard Instructions:

A. **Gath: Draw a giant, north of Gath. This is where David killed Goliath.**

B. **Bethlehem: Draw some sheep. This was David's home.**

C. **Wilderness of Engedi: Draw a cave. This is where David found Saul.**

D. **Mount Gilboa:** Draw a **sword. This is where Saul was killed.**

RESOURCES:

1) Teacher References-

2) Materials Required-

— World map

— Copies of map **Israel at the Time of David** — Appendix A.5

3) Audio-visual Aids-

REMARKS:

The Death of Saul and Jonathan (I Sam. 31:6-11 Sam 1:15).

One day the Israelites were fighting against their old enemy the Philistines, at a place called Mount Gilboa. Many Israelites were killed in battle, so the rest of them fled, including King Saul and his sons. The Philistines chased after them and managed to kill three of Saul's sons. Jonathan was one of them. Saul, himself, was badly wounded and he knew he would be captured by the Philistines. Rather than suffer death at the hands of the enemy, Saul asked one of his own soldiers to kill him, but the young man couldn't bring himself to kill his own king. So Saul took his sword and threw himself onto it, stabbing himself to death. The young soldier, when he realized that Saul was dead, threw himself onto his own sword and died in a similar manner.

All of Saul's men died that day and the Philistines moved into the nearby towns and occupied them.

When David learned of the deaths of Saul and Jonathan, he was stricken with sorrow. He tore his clothes in a gesture of grief and put dirt on his head. His men did the same thing. They grieved openly and fasted for the rest of the day. They were devastated to know that the king and his army had been annihilated.

On the following day, the Israelites went to retrieve the bodies of Saul and his sons. They took them to the town of Jabesh where they cremated the bodies and buried them under a tree. Then they fasted for seven days.

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.6 The student will be able to describe David's feelings when he learned of the deaths of Jonathan and Saul.

CONTENT: 1.6.2 David's Lament (II Sam. 1:19-27)

ACTIVITY:

- Review the circumstances of Saul's and Jonathan's death and the grief felt by David.
- Introduce the word *lament* and define (an expression of deep sorrow, a song of grief).
- Read *David's Lament* (Appendix A.12). Point out the fact that David wrote it to honour the deaths of Saul and Jonathan.

  The language is adult and will require interpretation. Try to have students extract the main elements of the lament. A laborious study of the passage is not called for at this level. You will want your students to know:

  a) how David felt when he wrote this lament.
  b) why David wrote the lament.
  c) what qualities of the two men are mentioned.
  d) what lines of the poem express grief.

- Have students underline any lines in the lament which they feel particularly express David's grief. Have them glue their copy of the lament into their notebooks.
- Have them compare the version in the *Good News Bible* to that in the King James Version and commit to memory one verse of the lament which appeals to them.
- ***Extended Activities:***
  - — Have a group of students prepare an imaginary television interview with David following the death of Saul and Jonathan. Remind them to think carefully about the questions asked and the responses David would give.
  - — Have students make stick puppets of various people who know David, Saul and Jonathan. They could be soldiers, wives, children, relatives, etc of one of the three main characters. (see overleaf). Have students compose a paragraph expressing their feelings about either Jonathan, Saul, or David at the time of Jonathan's and Saul's death to accompany each stick character.
  - — The feelings of grief at the loss of a loved one might be selected for a **Caring Circle** discussion.

RESOURCES:

1) Teacher References-

2) Materials Required-

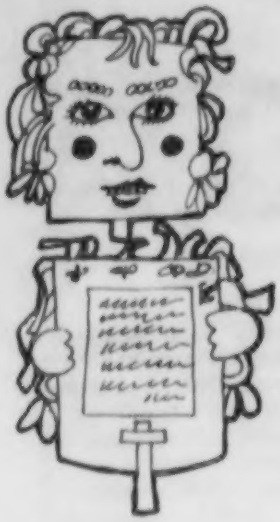
— Copies of **David Lament** — Appendix A.12

— Bristol board, sticks and other materials for puppets

3) Audio-visual Aids-

REMARKS:

***Stick puppets** — made from sheets of cardboard or bristol board.*



***Front** Be creative*

Use buttons for eyes, wool for hair, moustaches, etc.

***Back** A paragraph composed by student, to be read aloud*
e.g. "My name is Madeline and I am a servant girl working in the house of David. Our house is very sad since Jonathan died. He was my master's best friend and now that he is gone, David sits around playing sad tunes on his flute. etc....."

Students hold the puppets in front of them and read their paragraphs on the back.

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.7 The student will be able to retell the story of David's early days as king.

CONTENT: 1.7.1 David the King (II Sam. 2:4, II Sam. 6:18)

ACTIVITY:

- **Review the story of Samuel's first visit to Jesse's house and his anointing of David as King.**
- **Read from *The Bible For Children* "David the King" (page 138).**
- **Ask the following questions by way of review:**
  - — What was the first thing David did as king?
  - — How did the people feel about it?
  - — What is the **Ark of the Covenant?** (See page A.13 and remarks overleaf.)
  - — Why was the Ark so important to the people of Jerusalem?
  - — What was David going to do with the Ark of the Covenant?
- **Have students complete Appendix A.13 and paste it into their notebooks. You may try having them sketch the Box using instructions in Exodus 25 before researching illustrations done by other artists.**
- ***Extended Activities:***
  - — Review and illustrate some of the ***Ten Commandments*** (Appendix A.14).
  - — One the time line, add a picture of David as King. Underneath put the date "1002 B.C."
  - — Imagine you were a newspaper reporter in Jerusalem when the Ark was brought there. Write an article describing the scene. Post your **newspaper report** in the classroom so that your classmates might read it.
  - — Write the Ten Commandments on grey construction paper, using your imagination to make them appear to be written on two stone tablets. Glue them into your notebooks.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible For Children** London, W.I.: Octopus Books Limited, 1973. (pages 138)

— **The Ark of the Covenant** — Appendix A.13

— **The Ten Commandments** — Appendix A.14

3) Audio-visual Aids-

REMARKS:

- *Cross-reference "The Ten Commandments", "The Ark of Covenant"* *Read from* **The Bible For Children**, *pages 77-81.*

  The Covenant Box (Exodus 25)

  [10] *"Make a Box out of acacia wood, 45 inches long, 27 inches wide, and 27 inches high.* [11] ***Cover it with pure gold inside and out and put a gold border all around it.***
  [12] ***Make four carrying rings of gold for it and attach them to its four legs, with two rings on each side.*** [13] ***Make carrying poles of acacia wood and cover them with gold***
  [14] *and put them through the rings on each side of the Box.*
  [15] The poles are to be left in the rings and must not be taken out. [16] *Then put in the Box the two stone tablets that I will give you, on which the commandments are written.*

  [17] ***"Make a lid of pure gold, 45 inches long and 27 inches wide.*** [18] ***Make two winged creatures of hammered gold***
  [19] *one for each end of the lid. Make them so that they form one piece with the lid.* [20] ***The winged creatures are to face each other across the lid, and their outspread wings are to cover it.*** [21] *Put the two stone tablets inside the Box and put the lid on top of it.*
  [22] *I will meet you there, and from above the lid between the two winged creatures I will give you all my laws for the people of Israël."*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.8 The student will be able to explain why David showed kindness towards Jonathan's son.

CONTENT: 1.8.1 David Cares for Jonathan's Son (II Sam. 9:1-13)

ACTIVITY:

- **Recall the story of *David and Jonathan* (Objective 1.5) and discuss the feelings one would expect David to have towards Jonathan's children.**
- **Tell the story of David's search for Jonathan's crippled son *Mephibosheth, (page 138 in The Bible For Children)* and ask:**
  - — Did David behave as you had expected?
- **Brainstorm to make a list of words that describe how David felt towards Jonathan's son (i.e. pity, love, loyalty, compassion...)**

  Ask the question:

  - — Do you think David would have been as kind to Mephibosheth if the boy had not been Jonathan's son?
- ***Extended Activities:***
  - — Add a picture of Mephibosheth to the **time line**.
  - — Have students write an announcement that might have been placed in a newspaper by David in search of Jonathan's son. They might check local newspaper to see if any ads of this nature have been placed.
  - — Record the story in the notebook story of David.
  - — Research the changing attitudes towards handicapped people referring to government laws and guidelines for integrating handicapped people into society.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Newspaper classified ads. — Missing Persons

— **The Bible for Children** (page 138)

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.9 The student will be able to describe David's feelings when he realized he had broken God's commandments.**

CONTENT: **1.9.1 David and Bathsheba (II Sam. 11:1-12:35)**

ACTIVITY:

- **Introduce the lesson by recalling the covenant God made with Moses.**
  - During the Exodus, God made a covenant with the children of Israel. God promised to make his chosen people a great and holy nation if they obeyed the laws and commandments he gave through Moses. The Ten Commandments were rules for living which were designed to help individuals live in harmony with and also his fellow-man.
- **Review the *Ten Commandments* (Appendix A.14). Remind the students that the first four are concerned with God. The last six are concerned with one's neighbour. (Cross reference — Level Four, Module 1).**
- **Read from *The Bible for Children*, "David and Bathsheba" (page 140).**
- **Recall the story by using the following questions as examples:**
  - How did David feel about Bathsheba?
  - To whom was Bathsheba married?
  - Where did David tell Joah to send Uriah? Why?
  - What happened to Uriah?
- **Refer to the Ten Commandments and have the students identify the commandments that David violated.**
  - How did David feel when he realized that he had broken the commandments? (Sorry, contrite, expected to be punished).
- ***Extended Activities:***
  - Using a newspaper, have students cut out and present to the class articles illustrating modern day violations of the Ten Commandments. Have the class discuss how the people involved might make amends for their behaviour.
  - After the prophet Nathan had made David aware of his sins regarding Bathsheba David wrote a psalm as a prayer for forgiveness. You might want to read this psalm with your class and discuss the values of David apparent in the prayer. See **Psalm 51** in the **Book of Psalms** in the Bible.
  - On the **time line**, add Bathsheba.
  - Have a **Caring Circle** discussion about feeling sorry for doing something wrong and finding ways of making amends.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973. (page 140)

— **The Ten Commandments** — Appendix A.14

— **Psalm 51**

3) Audio-visual Aids-

REMARKS:

It is not the intention of the lesson to go into detail about David's relationship with Bathsheba. The aim of the lesson is to focus on David's regret for having broken the laws by which he lived.

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.10 The student will be able to explain David's reaction to the death of Absalom.**

CONTENT: **1.10.1 David and Absalom (II Sam. 15: — 18:33)**

ACTIVITY:

- **Refer to the genealogical chart (Appendix A.15) to show where Absalom fits in the history of Israel. Have students write a few words of description of the major people on the chart by way of review.**
- **Read from *The Bible For Children*, "David and Absalom", (page 141-142).**
- **Stimulate discussion through the following questions:**

  a) How did Absalom conspire against his father?

  b) What instructions did David give to his soldiers?

  c) How did Absalom die?

  d) How did David feel when Absalom died?

- **Discuss the quote "Oh, Absalom, my son, I wish I had died instead of you." and ask the question:**

  — Why do you think David felt this way?

- ***Extended Activities:***

  — Have the students think of a time when they acted unreasonably and their parents, or someone close, forgave them. Use this topic for a **Caring Circle**. (See page 38 for instructions on the **Caring Circle**.)

  — Have the students write a paragraph expressing their opinion about David's love and forgiveness for his son, Absalom.

  — On the **time line**, add Absalom.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget; Atchison, Jean — **The Bible For Children** London, W.I.: Octopus Books Limited, 1973 (page 141-142)

— **Genealogical Chart** — Appendix A.15

3) Audio-visual Aids-

REMARKS:

- *Why not put your Bible story on a cassette tape so that you can have eye contact with your students while they are listening?*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **1.11 The student will be able to restate the advice David gave to his son regarding the qualities of kingship.**

CONTENT: **1.11.1 Death of David (I Kings 2:1-10)**

ACTIVITY:

- **Read from *The Bible For Children*, "The Death of David." (page 143) and discuss his last words, "A King must be just; he must see that the commandments of God are obeyed."**

  a) Why was it important a king to be just?

  b) Was David a just king?

  c) Why was it important for a king to see that the commandments of God are obeyed?

  d) Whom did David choose to succeed him?

  e) To whom did David speak his last words?

- ***Extended Activities:***

  — On the **time line** add David's death. Underneath put the date '962 B.C.'

  — Dramatize the death bed scene to review David's advice to Solomon.

  — Describe the death scene in the continuing **Story of David**.

  — Ask the students to help you list a number of famous leaders with whom they are familiar.

  e.g. René Levesque, Brian Mulroney, Ronald Reagan, Margaret Thatcher, etc. Have them discuss these leaders in terms of David's views of the qualities of kingship.

  If they feel that the leaders they have chosen do not suit the requirements, have them suggest the names of leaders who do.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible For Children** London, W.I.: Octopus Books Limited, 1973 (page 143)

—Time line

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 1.11 The student will be able to restate the advice David gave to his son regarding the qualities of kingship.

CONTENT: 1.11.2 Solomon Becomes King (I Kings 1:5-53)

ACTIVITY:

- Distribute copies of the *Genealogy Chart* (Appendix A.15) and elicit answers to the questions overleaf.
- Initiate a discussion about the possible reasons David had in preferring to cede this throne to Solomon instead of Adonijah.
- Ask:
  - — How do you feel about Solomon becoming the next king?
  - — Was this fair to Adonijah?
  - — How would you feel if you were Adonijah?
- Present the story "Solomon Becomes King" (page 144) in *The Bible for Children* and review the story in terms of the points raised above.
- Encourage students to discuss what they expect of Solomon as new king of Israel.
  - — Will Solomon be a good king?
  - — What qualities of kingship do you believe Solomon to have?
- *Extended Activities:*
  - — On the time line add King Solomon (962-922 BC). Use the completed time line to orally review the story of David.
  - — Complete projects based on the ides of a scroll. Plan to show them to others. (Try rolling them past a cardboard screen like a T.V. show).
  - — Distribute copies of **The Story of David** worksheet (Appendix A.16) and do the work orally as a class.
  - — Complete the class **Book of David**, have the pages laminated and bound. Plan to read it to another class in the school.

RESOURCES:

1) Teacher References-

2) Materials Required-

- Hadaway, Bridget, Atcheson, Jean **The Bible for Children**, London, W.I., Octopus Book Limited, 1973 (page 144)
- Copies of **Genealogy Chart** — Appendix A.15
- Copies of **The Story of David** — Appendix A.16

3) Audio-visual Aids-

REMARKS:

Questions to be used with **Genealogical Chart** *(Appendix A.15):*

- *According to this chart, which son should have replaced Saul when Saul died? (Jonathan).*
- *Why did Jonathan not replace Saul? (Killed with Saul).*
- *Who was next in line to Saul's throne? (Mephibosheth).*
- *Why did Mephibosheth not become king? (Crippled, could not lead an army).*
- *Who did become king after Saul? (Ishbosheth for 2 years).*
- *How did David become king? (Samuel anointed him, the natural choice even though not descended of Saul).*
- *Who should have followed David as king? (his eldest son, Absalom)*
- *Why did Absalom not become king? (Death).*
- *Who was next in line to the throne? (Adonijah).*

Summary Remarks

- *As summary to the unit on David, have discussion to decide whether David was:*
  1. *a super hero*
  2. *a hero*
  3. *an ordinary person*

  and make a statement to this effect on the time line or as a closing remark in the individual notebook stories of David.
- *Have all projects completed and submitted for evaluation and comments.*
- *Distrubute copies of* **The Story of David** *(Appendix A.16) as a review exercise.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: The Story of Jesus

CONTENT: Introduction to the Unit on Jesus

ACTIVITY:

- **Students have studied David of the Old Testament. There is a link between David and Jesus which should be noted by doing the following activities:**

  1. Jerusalem is the city common to both stories. In fact Jerusalem is often referred to as **The City of David**. Use a map to review the location of Jerusalem and relate it to the students' home in Canada.

  2. Use a **timeline** to set the stories in historical perspective: David at circa 1000 B.C. Jesus at 1 A.D. and ourselves at circa 2000 A.D.

  3. Point out the fact that in the Old Testament (Isaiah 9:6-7 and Zechariah 9: 1-10), prophets predicted that a messiah would come. Christians believe that Jesus is that messiah and the story of Jesus is told in the New Testament.

- **Review the humble birth of Jesus and his boyhood in Nazareth, mentioning the wisdom he displayed at the age of 12 when he spoke with the scholars in the Temple (pages 201-209 in *The Bible for Children*).**

- ***Extended Activities:***

  — Students may wish to keep a record of the unit in a notebook **The Story of Jesus**.

  — Research the life style of people living in and around Jerusalem at the time of Jesus.

  — Show a film or filmstrip depicting life in New Testament times.

RESOURCES:

1) Teacher References-

2) Materials Required-

- Hadaway, Bridget, Atcheson, Jean **The Bible for Children**, London, W.I.: Octopus Books Limited, 1973 (pages 201-209)

3) Audio-visual Aids-

- Wall map of the world.
- A film or filmstrip depicting life in New Testament times eg. filmstrip **Everyday Life in Palestine**, 9 min. United Church of Canada.

REMARKS:

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to explain why Jesus asked John to baptize him.

CONTENT: 2.1.1 The Baptism of Jesus (Matt. 3:13-17)

ACTIVITY:

- Ask the students to share experiences they have had involving baptism — their own, that of a sibling or member of their religious community.
- Use their information together with pictures from books or magazines to describe the rite of Christian baptism, explaining the role of the various participants. (See Note 1 overleaf).
- Point out that baptism conveys a *promise* to follow the rules of the Christian religion and devote one's life to the word of God.
- Confirm the students' understanding of promise by having them recount instances where they have made promises in Boy Scouts, Brownies, etc.
- Tell your students that baptism used to be a rite involving adults. It has since been divided by some churches into two rites — the infant baptism and the later rite of confirmation. (See Note 3 overleaf).
- Allow discussion about confirmation and give students the opportunity to describe their own experiences. Some students might be preparing for their own confirmation rite within the next two years.
- Present the story "John the Baptist Baptizes Jesus" from *The Bible for Children* (pages 210-211).
- Review the story by asking the following questions:

  — Why do you think Jesus wanted to be baptized?
  — What promise do you think Jesus was making at his baptism?
  — What sign did he receive that confirmed he had done the right thing?

- *Extended Activities:*

  — Distribute copies of the map (Appendix A.6) and have the students locate a) the Dead Sea, b) the Jordan River, c) the Sea of Galilee, d) Bethany beyond Jordan (where Jesus was baptized). Retain the map for subsequent lessons.
  — Make a diorama of Jesus' baptism (Appendix A.17)
  — Visit a local Protestant church where the minister can discuss the rites of baptism and confirmation with your students.
  — Students might describe the baptism of Jesus in their story notebooks and add a paragraph about a personal experience with baptism or confirmation.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I. Octopus Book Limited, 1973 (pages 210-211)

— Copies of **Palestine — A.D. 30** — Appendix A.6

— Materials for making a diorama — Appendix A.17

3) Audio-visual Aids-

REMARKS:

Note 1: *Christians believe that the ritual act of washing away everything that is wrong with them prepares them for living better lives in the future and for following God's commandments.*

Note 2: *John the Baptist was sometimes called the Fore-runner, because he had the task of preparing the people for the arrival of Jesus. Many of the Jewish people were being baptized by John in response to God's call to his people, and Jesus did as his fellow-countrymen did. Remind the students that many years before, Jesus' forebearers had become party to an agreement or covenant with God in which they undertook to follow God's rules. Baptism implies a similar convenant. At the time of Jesus' baptism, Jesus was made aware of his special mission, and so his baptism marked in a special way the beginning of his ministry. John the Baptist was the first to baptize by complete immersion of the body.*

Note 3: *In some Christian communities the ritual of baptism becomes complete with the confirmation ceremony which takes place when the individual is considered old enough to make a commitment on his own.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to list Jesus' stated aims for his ministry.

CONTENT: 2.2.1 The Temptation in the Wilderness (Luke 4:1-18)

ACTIVITY:

- Be sure that your students know the meaning of the words ***temptation***, ***wilderness***, ***devil***, ***meditation***, and ***ministry***.
- Inform the students that after his baptism, Jesus went into the wilderness to meditate and plan his ministry. He ate no food during this time.
- Ask the students to consider how hard it must be to go without food for a long period of time.
- Indicate that Jesus' days in the wilderness were made even more difficult because he had many temptations to face, breaking his fast being only one of them.
- Read the story to your students from *The Bible for Children* (pages 212-213) and discuss the temptations and Jesus' answers to them. Have the students comment on the strength of character of Jesus.
- Indicate on the map (A.6) the location of the wilderness area where Jesus spent 40 days.
- As a result of Jesus' sojourn in the wilderness, he was able to lay the groundwork of his ministry. Distribute copies of *Jesus in the Wilderness* (see Appendix A.18:1) and read the text together. Discuss the aims of Jesus' ministry and have students as a group rewrite them in their own words (on the blackboard).
- Reinforce students' comprehension of this lesson by completing the exercise on page. A.18:2 in small groups and reviewing orally as a class.

RESOURCES:

1) Teacher References-

2) Materials Required-

- **The Bible For Children** (pages 122,213)
- Copies of **Jesus in the Wilderness** — Appendix A.18:1
- Copies of accompanying worksheet — Appendix A.18:2
- Students need copies of map A.6 which they should already have in their possession.

3) Audio-visual Aids-

REMARKS:

- *Vary the presentation of the Bible stories by reading, telling, recording, giving copies to students to read silently, etc.*
- *Breakfast literally means to break the fast. Déjeuner in French has the same significance.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **2.3 The student will be able to relate the story of Jesus' healing the paralyzed man to one of Jesus' aims stated above.**

CONTENT: **2.3.1 Jesus Heals the Paralyzed Man. (Luke 5:17-26)**

ACTIVITY:

- **Review the aims of Jesus' ministry by referring to *Jesus in the Wilderness* (Appendix A.16).**
- **Tell the story of Jesus' healing of a paralyzed man on page 220 in *The Bible for Children*.**
- **Review the story in terms of the aims of Jesus' ministry:**

  e.g. — to heal the sick

  — to teach and proclaim God's love.

  NOTE: It is quite possible that your students will bring the "miracle" aspect of this story into their oral discussion. You may encounter conflicting views about the definition of **miracle**, depending on the level of **reasoning** of individuals in the class. (See Appendix A.23 — **The Question of Miracles**). Have the students find the word *miracle* in the dictionary and decide whether or not the story of the paralyzed man fits the definition. Allow free discussion.

- ***Extended Activities:***

  — Recapitulate the story by role playing the scene.

  — Encourage students to imagine the paralyzed man might have said and done after his miraculous cure. Have them move into groups of 3 or 4 and make up a play, monologue, or **Readers' Theatre** about the newly cured man to present to the rest of the class.

RESOURCES:

1) Teacher References-

— **A Question of Miracles** — Appendix A.23

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** (page 220)

— **Jesus in the Wilderness** — Appendix A.18

3) Audio-visual Aids-

REMARKS:

- *Students may enjoy hearing more of Jesus' activities as he went about his ministry. Other topics to be considered can be found in* ***The Bible for Children****:*

Jesus Heals the Leper and the Soldier's Servant (page 218)

The Sermon on the Mount (page 224)

The Parables (page 232)

Jesus and the Children (page 244)

Lazarus is Brought Back to Life (page 253)

The above stories relate to the aims of Jesus' ministry.

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to state some of the reasons why Jesus' values were unpopular with the authorities.

CONTENT: 2.4.1 Jesus' Enemies Plot to Kill Him (John 11:45-57)

Lesson 1

ACTIVITY:

- **Introduce the topic by eliciting from the students the kind of person Jesus was, substantiating the suggested adjectives with incidents from Jesus' life.**

  e.g. — kind: helped the paralyzed man

  — Obedient: wanted to do as God directed

- **Pose the question: Why, then, would such a person as this have enemies who would want him killed?**
- **Read from *The Bible for Children*, "Jesus' Enemies Plot to Kill Him." (page 254).**
- **Elicit a list of Jesus' enemies: the Roman officials, the Pharisees, the Sadducees, the Scribes.**
- **Have the students tell in their own words why each of these of people feared and hated Jesus. (See Appendix A.19 for *background information.)***
- **Have the students retell the story, explaining in their own words why Jesus' life was in danger.**
- ***Extended Activities:***

  — Have the students listen to the alto aria from Handel's **Messiah**, "He was despised and rejected".

  — Have the students write a brief newspaper account of the meeting of the priest and Pharisees in council, discussing what should be done about Jesus. This account may be recorded in the student's notebook story of Jesus.

  — Students might make a bulletin board display of people who lived at the time of Jesus, including information about their position and their feelings about Jesus. Both friends and enemies might be included.

RESOURCES:

1) Teacher References-

— Ed. Ackroyd, Leaney, Packer — **The Cambridge Bible Commentary** — Vol. I **Understanding the New Testament**, Macmillan of Canada, 70 Bond Street, Toronto, © Cambridge University Press, 1965

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** London, W.I.: Octopus Books Limited, 1973 (page 254)

— Reference books which describe and illustrate life at the time of Jesus

— **Background Information on Jesus' Enemies** — Appendix A.19

3) Audio-visual Aids-

— A recording of part 2 of Handel's **Messiah**

REMARKS:

- *See* **Some of Jesus' Enemies** *— Appendix A.19*
- *More information may be found in* **Understanding the New Testament** *— The Cambirdge Bible Commentary — Vol. I*
- **The Story of the Coin**, *described in the second half the story on page 254 of* **The Bible for Children** *is covered in Lesson 4 of this objective to keep the sequence of these stories as they occur in the New Testament. Teachers may choose the order in which they wish to present the material.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **2.4 The student will be able to state some of the reasons why Jesus' values were unpopular with the authorities.**

CONTENT: **2.4.1 Jesus Enemies Plot to Kill Him (Luke 16:9-15)**

Lesson 2

ACTIVITY:

- **Write the following quotation on the blackboard:**

  "No servant can be the slave of two masters.... you cannot serve both God and money" (Luke 16:13).

- **Brainstorm with the students some of the possible reasons why love of money conflicted with love of God**
  - Acquisition of wealth was often synonymous with greed and dishonesty.
  - Love of God was synonymous with sharing, giving, and fairness.

- **Raise the following points and have the students discuss them:**
  - Jesus taught that God could see into people's hearts and know whether or not their dealings were honest. An upright heart was more valuable to God than the accumulation of material possessions.
  - These teachings upset the Sadducees and the Pharisees who had much wealth and yet believed themselves to be upholders of the laws of Moses.
    1. Why would the Sadducees and Pharisees be upset?
    2. What would happen to their power if people listened to Jesus' words?
  - Jesus added insult to injury by advising people to be on their guard about these so-called teachers of the Law "who like to walk about in their long robes and love to be greeted with respect in the market place; who choose the reserved seats in the synagogue and the best places at the feasts; who take advantage of widows and robe them of their homes, and then make a show of saying long prayers." (Luke 20:45-47).
    1. How do you think the Pharisees and Sadducees felt when they heard Jesus' words?
    2. Do you think that all the teachers of the Law were guilty of hypocrisy and corruption?:
    3. Is it possible to be wealthy and still love God?
    4. What are some of the good things that can be done with money?

- ***Extended Activities:***
  - Imagine a group of Sadducees meeting together to discuss Jesus and what to do about him. Make up a skit to present to the class next lesson.
  - Students may write a paragraph expressing their personal opinions about material possessions to be included in their notebook story of Jesus.

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-

REMARKS:

- *The topic of material possessions versus spiritual wealth may be expanded to include the story of the rich young man who, for all his goodness and obedience to the laws of God, was unable to give up his possessions and follow Christ (Matthew 19:16-30). It is here that Jesus gave the image, "It is much harder for a rich person to enter the Kingdom of Heaven than a camel to go through the eye of a needle."*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to state some of the reasons why Jesus' values were unpopular with the authorities.

CONTENT: 2.4.1 Jesus Enemies Plot to Kill Him (Luke 19:45-48)

Lesson 3: Jesus Drives the Money Changers from the Temple

ACTIVITY:

- Explain that almost every religious group has a building which is set apart for prayer and worship. Show some pictures of such buildings.
- Elicit from the students comments about conduct in a place of worship. Read the story about Jesus driving the money changers from the Temple, pointing out the reasons for Jesus' anger upon entering the Temple. *The Bible for Children*, pages 260-261. (See note overleaf.)
- Seek reaction to the fact that Jesus was capable of anger. Expand this discussion by providing an opportunity for students to cite occasions or situations which justify a reaction of anger.
- Have the students discuss why this episode would add to the list of enemies who would like to see the last of Jesus.
- *Extended Activities:*
  - — Hold a **Caring Circle** on the topic of anger, and have students describe a situation where anger is justifiable.
  - — Students may wish to include the story of Jesus driving the money changers from the temple in their notebooks.

RESOURCES:

1) Teacher References-

— Dixon, Dorothy, — **World Religious For the Classroom** — West Mystic, Conn.: Twenty-third Publication, 1975

— Lakeshore School Board — **Church Designs in Our Community**

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** — London, W.I.: Octopus Books Limited, 1973 (pages 260-261)

— Pictures of Houses of Worship from encyclopedia, magazines, etc.

3) Audio-visual Aids-

REMARKS:

- **NOTE:** *Jesus felt that the temple was being defiled when he entered and saw what was going on. The Temple was supposed to be a place of prayer and worship and not a public marketplace. The Temple was being further defiled by the fact the transactions which were taking place there were, in Jesus' eyes, dishonest and evil, ones which showed a complete disregard for the laws of God. In other words, Jesus was very angry because the house of prayer was being used by thieves.*
- *Historically, this story takes place after* ***Jesus'*** *entry into Jerusalem. You may wish to follow objective 2.5 at this point and then return to this objective.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **2.4 The student will be able to state some of the reasons why Jesus' values were unpopular with the authorities.**

CONTENT: **2.4.1 Jesus Enemies Plot to Kill Him.**

Lesson 4: The Story of the Coin (Luke 20: 19-26)

ACTIVITY:

- **Review some of the reasons why Jesus' enemies wanted to kill him.**
  - Jesus called important men hypocrites.
  - Jesus said that people who were slaves to money could not follow God.
  - Jesus declared that the church was for prayer, not a place to sell merchandise.
- **Point out that Jesus did not break the law. His enemies were always hoping that he would, so that they could have him put away. They were constantly trying to trap him.**
- **Read the *Story of the Coin* (page 254 second half of page) in *The Bible for Children*, and discuss in terms of the following:**
  - How did the young rabbi try to trap Jesus?
  - What was Jesus' answer to the young rabbi?
  - Do you think Jesus gave a good answer?
  - Would paying taxes to Caesar prevent a person from obeying the laws of God?
- ***Extended Activities:***
  - Have students research the coins used during the Roman Conquest and draw an illustration of a Roman coin in their notebooks. The verse "Pay to Caesar what belongs to Caesar, and pay to God what belongs to God," could be included.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Hadaway, Bridget, Atcheson, Jean — **The Bible for Children** — London, W.I., Octopus Book Ltd. 1973 (page 254)

3) Audio-visual Aids-

REMARKS:

- *Historically,* **The Story of the Coin** *takes place after Jesus' entry into Jerusalem. It may be dealt with here of later.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.5 The student will be able to contrast the way Jesus entered Jerusalem with the way a king might have ordinarily entered the city.

CONTENT: 2.5.1 The Entry into Jerusalem (Matt. 21:1-11)

ACTIVITY:

- Review the importance of Passover in the Jewish tradition (Appendix A.20). Jesus decided to go into Jerusalem to celebrate Passover. Why was this dangerous?
- Read from *The Bible For Children*, "The Entry Into Jerusalem" (pages 256-258).
- Elicit the fact that Jesus cared deeply for each person, regardless of his station in life, and that the pomp and circumstance often associated with prominent persons were not important to him.
- Describe occasions which are surrounded by pomp and ceremony, using pictures to show carriages of state, columns of soldiers, colourful bands, symbols of authority like crowns, ceremonial dress, and insignia of high office.
- Discuss how Jesus' entry differed from that of the great magnificent king which many people of the day expected.
- ***Extended Activities:***
  - — Write an essay comparing the entry of Jesus to Jerusalem to the type of entry to the Holy City which many people expected.
  - — Write a newspaper article telling of the Triumphant Entry as it may have been reported in the weekend news section of the Monday edition of the **Jerusalem Star**.
  - — Design the first two "plates" of a mural depicting the key events of this week in the life of Jesus. (Saturday: Jesus and Zacchaeus; Sunday: The Triumphant Entry into Jerusalem.)
  - — Bring the map up to date, showing the route of the Triumphant Entry. (Appendix A.6)
  - — Research the activities of various Christian groups in their celebration of Palm Sunday. (In some countries yew and willow are used to decorate the church in the absence of palm trees. In other countries flowers are used and the name is changed to Flower Sunday.)

RESOURCES:

1) Teacher References-

— Background information on the **Passover** festival — Appendix A.20

2) Materials Required-

— Hadaway Bridget, Atcheson Jean — **The Bible For Children** London, W.I.: Octopus Books Limited, 1973, (pages 257-258)

— Map begun earlier — Appendix A.6

3) Audio-visual Aids-

REMARKS:

- *John 11: 55-57 (Good News Bible).*

  35 The time for the Passover Festival was near, and many people went up from the country to Jerusalem to perform the ritual of purification before the festival.

  56 They were looking for Jesus, and, as they gathered in the Temple, they asked one another, "What do you think? Surely he will not come to the festival, will he?"

  57 The chief priests and the Pharisees had given orders that if anyone knew where Jesus was, he must report it, so that they could arrest him.

- *The Passover Festival has important religious significance in the Judaic tradition. It is an annual reenactment of the exodus from Egypt when Moses took his people to freedom.*
  Jesus knew that it would be dangerous for him to go to Jerusalem and he knew that his death was certain. He ***planned*** *to spend this last Passover supper with his disciples.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: 2.6 The student will be able to illustrate the meaning of Jesus' final commandment.

CONTENT: 2.6.1 The Last Supper (John 13:1-35)

Lesson 1

ACTIVITY:

- Review with students the dangers of Jesus travelling to a populous city like Jerusalem. Consider why he wished to make the trip, regardless of the dangers.
- Explain the FEAST OF THE PASSOVER. (Appendix A.20).
- Read the story of "The Last Supper", using the selection from *The Bible For Children* (pages 266-267) which includes the episode of the washing of the disciples' feet.
- As the story is being read, draw the students' attention to various virtues exemplified by Jesus at the Last Supper. List these on the chalkboard. *Sharing*: partaking of a meal with his friends; *Love*: joy at having his friends with him at table; *Jesus' commandment*: love one another as I have loved you; *Caring: giving of instructions about how to relate with each other after his departure; Humility*: washing the disciples' feet. (Students might be interested in the fact the pope follows this tradition to this day.)
- Elicit examples of these virtues from the students' experiences as the story is reviewed.
- ***Extended Activities:***
  - — Prepare and present a **Reader's Theatre** on one or more of the virtues discussed in connection with this story. (Page 36 in the **Methodology** Section)
  - — Organized research activities on the subjects which follow:
    - a) Biographies of the participants in the Last Supper (See Appendix A.22).
    - b) Make a collection of illustrations of paintings of the Last Supper.
  - — Complete the work on the mural and display it.
  - — Have students make cut-out figures of the people present at the Last Supper, the table, the table setting, etc. and assemble the cut-outs to make a collage.
  - — If your students are not familiar with the Jewish Passover, you may wish to refer to the M.R.E. Guide for Grade 3 and adapt the lesson plans to your class level.

RESOURCES:

1) Teacher References-

- Meade, Frank, Simmerman, Arthur — **Illustrated Study Bible** — Edinburgh, Scotland: Holmes McDougall Limited, 1973 (pages 138-148)

2) Materials Required-

- Hadaway, Bridget, Atcheson, Jean — **The Bible For Children** London, W.I.: Octopus Books Limited, 1973 (pages 266-267)
- **Passover — Background Information** — Appendix A.20
- **The Apostles** — Appendix A.22

3) Audio-visual Aids-

- Record: Avni, Fran: **Mainly Matzos**, Lemonstone Records, Montreal, 1983

REMARKS:

- *The Feast of the Passover is covered in* ***Module 2*** *of the M.R.E. Guide for Level Three.*
- *The Seder (Passover meal) is part of the Level Six* ***Celebration*** *Module.*
- *Breaking of bread and partaking of wine is considered in the* ***Celebration*** *Module of this guide (see pages 167-169).*
- *You might like to review the Feast of The Passover by playing the record* ***Mainly Matzos*** *which describes Passover in words and song.*

LEVEL: 5

MODULE: 1

INTERMEDIATE OBJECTIVE: **2.6 The student will be able to illustrate the meaning of Jesus' final commandment.**

CONTENT: **2.6.1 The Last Supper (John 13: 1-35)**

Lesson 2

ACTIVITY:

- **Review Jesus' aims for his ministry in *Jesus in the Wilderness* (Appendix A.18:1) and discuss Jesus' activities in terms of his aims:**
  - — Did Jesus do all that he had set out to do?
  - — What kind of feelings did he have towards the people of Israel?
  - — What did he ask them to do with their lives? (Love God, follow his commandments, love other people).
- **Write on the board Jesus' final commandment:**
  (John 13: 34) Good News Bible

  "And now I give you a new commandment:
  Love one another.
  As I have loved you,
  So you must love one another."
- **Review the meaning of this commandment eliciting examples of loving behaviour in the family, among friends, etc.**
- **Have students commit the verse to memory. (You may wish to substitute the King James Version.)**
- ***Extended Activities:***
  - — Have students read a biography about a famous person who exemplifies the meaning of Jesus' last commandment.
  - — Have them prepare a presentation, using any means they choose, to describe how this person illustrated the meaning of **John 13:34**. The school librarian might assist the children in locating suitable biographies. (See overleaf.)
  - — Have students imagine that they are one of Jesus' disciples who must go out among the people and tell them about Jesus' final commandment. Write or dramatize the words they might have spoken.
  - — Read the poem **Abou Ben Adhem and the Angel** by Leigh Hunt.

RESOURCES:

1) Teacher References-

2) Materials Required-

- **Jesus In The Wilderness** — Appendix A.18:1
- Various biographies of famous people who devoted their lives to helping their fellowman.
- Copies of Poem **Abou Ben Adhem and the Angel** by Leigh Hunt
- Copies of Map Activity — Appendix A.21
- Copies of the map **Palestine 30 A.D.** — Appendix A.6

REMARKS:

- **People to Consider for Biographies:**

Mother Teresa
Albert Schweitzer
Norman Bethune
Harriet Tubman
Annie Sullivan (Helen Keller's teacher)

- **Possible Types of Presentation:**

A postersize illustration of the hero in action
A short skit depicting a scene from the hero's life
*A Reader's Theatre (see Methodology — **page 36**)*
A Puppet Show (shadow puppets)
A cartoon strip

Summary Remarks

- *To summarize the unit of Jesus, do the map activity (Appendix A.21) using the map A.6.*
- *Check your school catalogues for films and filmstrips relating to Jesus' message of love and hope.*
- *Have all individual and group projects completed and submitted for evaluation and comments.*

MODULE 1
Bibliography

Bible, King James Version, The Revised Standard Version, The New English Bible,
The Good News Bible.

Bull, Norman — **King of the Jews,**
German Democratic Republic: Hulton Educational Publications Ltd. 1966.

Dixon, Dorothy — **World Religions for the Classroom,**
West Mystic, Connecticut; Twenty-Third Publications, 1975.

Hadaway, Bridget, Atcheson, Jean — **The Bible For Children,**
London, W.I.: Octopus Books Limited, 1973.

Jahsmann, Alban — **My Favorite Bible Stories,**
St. Louis, Missouri: Concordia Publishing House, 1967.

Lakeshore School Board — **Christian Symbolism,**
Pointe Claire.

Lakeshore School Board — **Church Design in our Community,**
Pointe Claire.

Lakeshore School Board — **Heroes,**
Pointe Claire.

Meade, Frank H. Zimmerman, Arthur W. — **Illustrated Study Bible,**
Valley Forge, Pa.: Judson Press, 1973.

Mears, Henrietta C. — **What The Bible Is all About,**
Minneapolis, Minnesota: World Wide Publications, 1966.

Protestant School Board of Greater Montreal — **Songs of Praise for Schools,**
Toronto, Canada: Ryerson Press, 1956.

Spencer, Chris — **Great Champions of the Bible,**
Toronto, Canada: G.R. Welch Company Limited, 1976.

Therrien, Samuel — **The Golden Bible Atlas,**
New York, New York: Golden Press, 1957.

Waddy, Lawrence — **The Bible As Drama,**
New York, New York: Paulist Press, 1975.

MODULE 2
Celebration

General Objective:

To become aware of the variety of regular community observances in various religious traditions.

Terminal Objective:

The student will be able to demonstrate a respect for the diversity of regular religious observances.

CELEBRATION

PAGE

1.1.1 **Daily Religious Observances**

Introductory Lesson — Major World Religions 143
Daily Prayers (Christianity) 145
— The Lord's Prayer 147
— Grace at Meals 149
— Prayers of Intercession 151
Daily Prayers (Islam) 153
Daily Prayers (Judaism) 157
Daily Prayers (Hinduism) 159
Meditation (Buddhism) 161

1.2.1 **Weekly Religious Observances**

Introductory Lesson 165
Sunday Worship (Protestantism) 167
Weekly Mass (Roman Catholicism) 169
Sabbath (Judaism) 171
Friday Worship (Islam) 173

1.3.1 **New Year Celebrations**

French Canadian New Year (Christianity): January 1 175
Rosh Hashanah (Judaism): Sept./Oct 179
Chinese New Year: Jan./Feb 181
Divali (Hinduism): Oct./Nov 183

1.4.1 **Native Indian Celebrations**

Return of the Caribou (Naskapi): Summer 185
Midwinter Thanksgiving (Mohican): Jan./Feb 187

Module 2 Bibliography 191

INTRODUCTION: Celebration

At previous levels in the M.R.E. programme, celebrations have been presented as festive occasions to be shared with family and friends in an atmosphere of gaiety and rejoicing.

Level Five students will become aware of other, more solemn, forms of celebration involving the way people communicate with or feel the presence of their "ultimate reality". The study of worship — daily, weekly, at home and in the community — will be explored in the various forms it takes among the many cultural traditions of the Canadian mosaic, and students will become familar with houses of worship, sacred books and rituals of prayer and meditation. The students should acquire a greater appreciation of their own religious background as they develop a growing awareness of the religious practices of other groups.

The Level Five programme additionally provides students with an opportunity to view the celebration of a new year as it is practised by various religious communities in Canada.

There is also a section devoted to the native peoples of Canada and their annual celebrations. The celebration module lends itself well to an active approach. Therefore the lessons developed in this unit are designed to engage students in a variety of learning situations, including reading, writing, drama, art, cooking, field, trips, etc. Teachers are advised to read through the section on **Methodology** for suggestions on how to implement some of the activities and to devise new learning situations for their students.

NOTE: Just as Christianity is divided into a variety of subgroups with varying approaches to worship and festive celebrations, so, too, are all the major religions. Practices change from locality to locality as traditions and customs acquire the flavour of their particular cultural and geographical environment. If **some Christians** colour eggs red on Good Friday, it doesn't mean that **all Christians** colour eggs red on Good Friday. Likewise, if **some Hindus** prepare special dishes to feed the crows, it doesn't mean that **all Hindus** prepare special dishes to feed the crows.

It must be emphasized that not all the suggested activities are appropriate for all classrooms. The teacher is expected to adapt them to the local situation. The objectives themselves may not be modified, but the means of reaching these objectives can be as varied as the groups which make up the student population of the Protestant schools of Quebec.

Teachers might consider assembling a file of magazine pictures, brochures, maps, etc. depicting various aspects of worship in the world's major religions to serve as visual aids to this module.

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.0 The student will be able to demonstrate a respect for the diversity of regular religious observances.**

CONTENT: **Introductory Lesson — Major World Religions**

ACTIVITY:

- **Commence a brainstorming session on world religions by discussing with the students the nature of the Canadian mosaic with immigrants coming from all corners of the earth.**
  - — What are some of the unique and special things that immigrants have brought to Canada from their native lands? (languages, music, foods, crafts, etc.)
- **Direct the discussion to the fact that immigrants also bring a variety of religious traditions with them to Canada and elicit from the children the knowledge they already possess about the number of religions which exist in the world.**
- **List these names on the blackborad under the heading *World Religions*.** Try to include all the major ones listed in Appendix B.1.
- **Together with the students, compose similar lists for houses of worship, religious leaders and names for God. (See *Remarks overleaf.)***
- ***Extended Activities:***
  - — Using 3-hole loose-leaf paper, the students may copy the classification list from the blackboard as a start to a scrap-book type project on **Religious Observances**.
  - — Use the chart on **World Religions** (Appendix B.1) to have brighter students fill in with information they find in an encyclopedia or book on world religions. They may then assist their classmates in completing the classification list they composed on the blackboard.
  - — Encourage the children to look for the section of library shelves which contain books about world religions, allow them to browse, and take note of the Dewey decimal classification member.

RESOURCES:

1) Teacher References-

— Series of books **Religions of the World**, Macdonald and Co. © 1981-85 available through GLC Publishing, Toronto

2) Materials Required-

— Encyclopedia

— Library books on World Religions

3) Audio-visual Aids-

REMARKS:

Religions	Houses of Worship	Religious Leaders	Names for God
Christianity	temples	Jesus	God
Judaism	churches	Moses	Jehovah
Buddhism	mosques	Muhammad	Allah
"	synagogues	Buddha	"
	"	"	

The order is not important at this stage. The exercise is meant to be a pleasurable activity creating an awareness that there are many religions in the world and preparing the students for further study.

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Prayers (Christianity)

Lesson 1 — Introductory

ACTIVITY:

- **Introduce the concept of prayer as a form of communication by asking the students:**
  - — In your family, how do you let people know that you care about them?
  - — How do you tell them you need something?
  - — How do you express your thoughts and feelings?
- **Indicate that Christians communicate with God in much the same way through *prayer*.**
- **Continue the discussion by asking the following questions:**
  - — Why do you think people pray?
  - — What are some of the things people say to God?
    e.g. 1) They say thank-you for making the world so beautiful.
    2) They ask for God's help in making a sick person well.
    (Make a list of the students' answers on the blackboard).
  - — When and where do people talk to God?
    e.g. in church, at home, kneeling beside the bed, alone, lying on the grass looking at the sky, etc.
- **Point out that Christians are encouraged to speak to God anytime of day or night, in any location. In fact, some people speak to God continuously during the day as if God were a constant companion.**
- **Read or distribute copies of *Do You Ever Talk to God*? (Appendix B.2) and have students read and react to the answers given by young children to this question.**
- **Initiate a discussion about the nature of prayer as understood by these little children. Conclude by asking the students what answers Grade 5 students might give to the same question. Have them record their own answers in their notebooks (preferably a 3-ring binder to be used as a scrap book).**
- ***Extended Activities:***
  - — The students might choose one of the items that have been listed on the blackboard and develop it into a personal prayer. This prayer could then be written on good paper in the child's best script, decorated with border designs, and then laminated on a 3M copier.
  - — Have the students draw a picture of a Christian child at prayer using a word bubble for the prayer itself.

RESOURCES:

1) Teachers References-

2) Materials Required-

— Copies of **Do You Ever Talk to God** — Appendix B.2

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Prayers (Christianity)

Lesson 2 — The Lord's Prayer

ACTIVITY:

- Encourage students to read aloud the prayers they created in Lesson 1 and have them refer to the prayers written by David in the *Book of Psalms*, (See Appendix A.8 and A.12), as examples of some of literature's finest songs of praise. (Many prayers were written as songs in the oral tradition of the Old Testament.)

- Indicate to the children that although Christians praise their God in a variety of spontaneous ways, Christian children of all denominations learn a few prayers which they memorize and repeat many, many times in their lifetime. One of these recited prayers is *The Lord's Prayer* (also called *The Our Father*).

- Distribute copies of *The Lord's Prayer* (Appendix B.3) and read with your class the prayer and accompanying background information. Point out that when people asked Jesus how they should pray, He gave them this prayer as a guide.
  - — Ask them where they might find ***The Lord's Prayer*** in the Bible and encourage them to locate it in Matthew.

- Point out to students that all Québec school children used to begin their school day with a recitation of *The Lord's Prayer* and that this custom is still practised in many Christian schools throughout the world.

- ***Extended Activities:***
  - — Write "Our Father", the opening words, in as many languages as possible.
  - — **The Lord's Prayer** has been sung by many famous singers. Encourage children to bring recordings from home to share with classmates.
  - — Have students memorize **The Lord's Prayer** by learning the hymn (Appendix B.4.).
  - — Have students make a collage of magazine pictures depicting the concerns expressed in **The Lord's Prayer**.
  - — Have students make a tape of **The Lord's Prayer** in as many different languages as they are able.

RESOURCES:

1) Teacher References-

2) Materials Required-

One copy for each student:

- **The Lord's Prayer** — Appendix B.3
- **The Lord's Prayer** (hymn) — Appendix B.4

3) Audio-vidual Aids-

REMARKS:

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.**

CONTENT: **1.1.1 Daily Prayers (Christianity)**

Lesson 3 — Grace at Meals

ACTIVITY:

- **Have students define the word "grace" and discuss their own experiences with giving thanks for the food they eat.**
- **Familiarize students with the following information:**
  - In some Christian homes, grace is a brief prayer of thanks said before each meal. The honour of saying grace may be bestowed on any person present. Sometimes a set grace is memorized and repeated by everyone present. It can be as simple as: "Thank you, Father, for the food we are about to receive and make us mindful of the needs of others. Amen."
  - During grace, people usually stay seated, fold their hands on their lap (or on the table), bow their heads, and close their eyes. They do not start eating until grace has been said.
- **Discuss with students the reasons why Christians give thanks for their "daily bread":**
  - appreciation for good harvests, for money to buy a variety of foods, for having so much when people are starving.
- **Show the film *Hunger* or a similar film and continue the discussion of being thankful for the food we eat.**
- ***Extended Activities:***
  - Collect magazine pictures of foods and people involved in eating, selling, cooking, etc. in a typical North American society and also in a society where people are dying of starvation, or malnutrition. Assemble the pictures to make two contrasting collages (on 27 cm x 35 cm construction paper). Create a short grace to be written twice, on separate sheets of paper. Make this grace the focal point of each collage. Plasticize the collages to make two contrasting placemats.
  - Have a starvation lunch sale e.g. piece of brown bread and glass of water, or a bowl of rice soup. Send the proceeds to the **Red Cross** or **other hunger relief fund** chosen by the class.
  - Have students think about and discuss some other things for which people might thank God.

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-

— Film: **Hunger** No. 106C 0373 087, 11:22 mins. colour, no words, N.F.B.

REMARKS:

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.**

CONTENT: **1.1.1 Daily Prayers (Christianity)**

Lesson 4 — Prayers of Intercession

ACTIVITY:

- **Point out to your students that as well as using the daily prayers described in previous lessons, Roman Catholic children are encouraged to direct their prayers to the saints and to the Virgin Mary who can intercede on their behalf.**
- **Make sure that students are familiar with terms *Roman Catholic, saint, Virgin Mary, intercede*.**
- **Elicit from children occasions when they asked someone to intercede on their behalf — e.g. mother speaking to father when child is nervous about approaching the father on his own behalf. Discuss the advantages of having a "go-between".**
- **Ask the children why Roman Catholics might choose saints to speak on their behalf. (Close to God, very good people. etc.).**
- **Distribute copies of announcements in the Personal column of the local newspaper where people have publicly thanked a saint for his help in having a prayer answered. Allow time for students to read and make comments.**
- **Ask children why Roman Catholics would direct their prayers to Mary.**

  (Mother of Jesus, especially kind and loving, would have special influence with God).
- **Distribute copies of *The Hail Mary* (Appendix B.5) to read and discuss.**
- ***Extended Activities:***
  - — Have students bring pictures of statues, paintings, postcards, etc. of the Virgin Mary and other saints to show to the class together with a brief statement of where the real statue or painting is located (church, museum, etc.) and where the information was found by the student.
  - — Listen to a recording of the very beautiful "Ave Maria" in Latin.
  - — Invite a knowledgeable Roman Catholic Christian to the class to show your students the rosary and explain its use in daily prayer.

NOTE: Roman Catholics do not pray to their statues and pictures of saints. They pray to God. The statues remind them of the holiness of the people through whom they are directing their prayers.

RESOURCES:

1) Teacher References-

— BROWN, Alan **The Christian World**, Macdonald & Co., London, England, 1984

2) Materials Required-

— Copies of announcements of the type "Thanks to St. Jude for services rendered...." in the local newspaper.

— Copies for each student of **The Hail Mary** — Appendix B.5

— A rosary if possible, or a picture of one.

3) Audio-visual Aids-

REMARKS:

Prayers of Petition and Intercession

Catholics hold in great honour those who are already in Heaven and believe in enlisting their support when they have a particular request to make. The ***prayer of petition*** *is probably the most frequent kind of prayer.*

When a Catholic asks a saint to pray on his behalf, this is known as ***"Intercession."*** *The saint intercedes between the person and God. This is why Catholics pray so frequently to the Blessed Virgin, because she is closer to God than any one of the saints and many believe that when she does intercede on their behalf no request of hers is refused.*

The Hail Mary *is the prayer most often used by Catholics when addressing the Mother of Christ, the main part of which consists of two texts from the New Testament, the words of greeting used by the heavenly messenger sent to announce to Mary that she was to become the Mother of Christ, and those used to greet her by her cousin Elizabeth, whom she went to visit shortly afterwards, and section which were added by the church. (See Appendix B.5).*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Prayers (Islam)

Lesson 1 — Background Information

ACTIVITY:

- **Elicit from the children information they already have about Islam — where it is practised, name of the house of worship, Muslim people they have met, etc.**
- **Confirm the following facts:**
  - — Islam is the second largest major religion of the world with over 600 million adherents
  - — "Islam" means "submission to God".
  - — A Muslim is a follower of Islam.
  - — Muhammad is the name of the prophet who founded Islam (see overleaf).
  - — Allah is the Muslim name for God.
- **Distribute copies of the map (Appendix B.6) showing areas of the world where Islam is dominant. Have students find these countries in their atlases and list them in their notebooks together with countries where Islam is practised: North America, Saudi Arabia, Indonesia, Morocco, Algeria, Libya, Egypt, Mauritania, Mali, Niger, Chad, Nigeria, Sudan, and Ethiopia.**
- **Have students use the library to find pictures of people and life in Islamic countries to share with their classmates. They will find a variety of spelling for the vocabulary involved.**
- **Review pertinent features of Islam as students discuss the pictures they have found in library books.**
- **Discuss the resources which would be particularly useful for a continuing study of Islam.**
- **Have children note among their findings pictures of Muslims at prayer and ask them:**
  - — Why did you select these particular pictures?
  - — How do you know that these people are praying?

RESOURCES:

1) Teacher References-

— Dixon, Dorothy A. **World Religions for the Classroom**: Twenty Third Publications, West Mystic Connecticut, 1975.

— **Religious Leaders**, P.S.B.G.M. Publication, section on **Mohammed**, Montreal, 1979

— **The Muslim World**, Macdonald & Co., London, England, 1984

2) Materials Required-

— Atlas for each child

— **Background Information on Islam** — Appendix B.7

— Copies for each student of map, **World Religions — Islam** — Appendix B.6

3) Audio-visual Aids-

REMARKS:

- **Muhammad**

  The prophet Muhammad was born in the year 570 A.D., at Mecca, Arabia. His father died before he was born, and his mother died when he was six years old. An early environment of personal loss and deprivation developed in Muhammad a sensitivity to life and a searching quest for meaning.

  Once when Muhammad was wandering in the cool caves of Mt. Hira to meditate, he felt a presence and believed that the Angel of Gabriel was relating a message to him from God. Muhammad continued to receive messages which he later dictated to his secretary, Zeid. These messages were written on stones, bones, leaves, or whatever was handy and later were collected and arranged in the sacred literature of Islam called the Qur'an (Koran).

  Muhammad was forty when he became a prophet, and after twenty-three years of prophetic life he died in 632 A.D. in Medina, the second sacred city or Islam.

- *Please accept variations in the spelling of* **Muhammad** *and* **Muslim**.

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Religious Observances — Daily Prayers (Islam)

Lesson 2

ACTIVITY:

- **Distribute copies of Appendix B.8 on *Islamic Daily Prayers* to be read and discussed. Assist students with new vocabulary. (See overleaf.)**
  - — Students may wish to try following one rakah but this must be done with respect. A Muslim child in the class or school or a Muslim guest might demonstrate the rakah to non-Muslim students.
- **Review by asking the children to answer the following questions:**
  - — How often is a Muslim expected to say prayers?
  - — What ritual must a Muslim follow before he/she begins to say prayers?
  - — Why do you think the "wuzu" ritual is important to the Muslim?
  - — Why do you think the prayer rug is folded with care?
  - — In what other ways is respect shown for the prayer rug?
  - — What is a rakah?
  - — How many rakahs does the Muslim perform when he/she says prayer?
- **Using an Islamic prayer rug or a piece of fabric about 1 metre in length, demonstrate the folding of the prayer rug. Allow one or two students to repeat your movements. Students may use paper towels to practise their own folding of the prayer rug.**
- **Show the rug design (Appendix B.9:1) and encourage students to make up one of their own using Appendix B.9:2. (See Methodology section for printing techniques.)**
- ***Extended Activities:***
  - — Choose one of the student's prayer rug designs to make into a hooked or woven prayer rug as a class project.
  - — Invite a Muslim parent to your class to show students a prayer rug and discuss the ritual of daily prayer. Compose together with the class a list of items for consideration and give a copy to the visitor before the visit. Follow up with thank-you letters.
  - — Try folding paper figurines into the positions of the rakah as shown in the diagram in Appendix B.8.2.

RESOURCES:

1) Teacher References-

2) Materials Required-

— For each child — a copy of **Islamic Daily Prayers** — Appendix B.8

— A copy for the teacher of **Rug Design** — Appendix B.9:1

— Copies for each student of **Rug Design** — Appendix B.9:2

— A prayer rug or facsimile

3) Audio-visual Aids-

REMARKS:

Vocabulary:

Kabaa — *Building in the centre of the courtyard of the holy mosque in Mecca. Muslims all over the world face the direction of the Kabaa when they pray*

Mecca — *The holy city of Muslims, located in Saudi Arabia*

Wuzu — *A ritual washing. One must be clean when he speaks to God. If there is no water, sand may be used.*

Rakah — *A pattern consisting of standing, bending and kneeling which is repeated several times in the Muslim prayer ritual*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Religious Observances — Judaism

ACTIVITY:

- Elicit from the children information they already have about Judaism — where it is practised, name of the house of worship, customs of Jewish people they have met, etc.

- Be sure they are familiar with the following:

  - The Torah - Synagogue - Jerusalem - Israel - Yamulike - Talmud. (See overleaf).

- Discuss the meaning of the word *prayer* as a form of meditation or communication with God and elicit from children their own experiences with prayer, i.e., praying alone, praying with the family, praying in a house of worship. (Refer to page 165 on *Christian Daily Prayers* for guidance.)

- Present the points offered in the teacher background information on *Jewish Daily Prayers* (Appendix B.10) and discuss the Jewish form of daily worship by asking the questions at the end of Appendix B.10.

- Show students samples of daily prayers written in both English and Hebrew (Appendix B.11). Make them aware of the beauty of the Hebrew script and help them paraphrase the English translations. Someone familiar with Hebrew script might demonstrate some Hebrew writing techniques.

- ***Extended Activities:***

  — Students may create their own versions of the Jewish daily prayers and write them on a scroll. (See Appendix B.12)

  — Invite a rabbi to visit the class to discuss daily worship in the Jewish faith.

  — Teachers of split 5/6 classes may consider following this lesson with the unit on the tallith and tefellin in the Level 6 programme.

  — Students might compare the daily prayers in the Jewish tradition to those of another religious tradition they have studied.

RESOURCES:

1) Teacher References-

— Rabbi Hayim Halevy Donin — **To Be A Jew** — Basic Books, Inc. Publishers.

— **The Jewish World**, Macdonald & Co., London, England © 1984.

2) Materials Required-

— **Jewish Daily Prayers** — Appendix B.10

— **Selected Morning Prayers** — Appendix B.11

— **How to Make a Scroll** — Appendix B.12.

3) Audio-vidual Aids-

REMARKS:

- *The subject of daily prayer will be discussed more fully in the Level 6 programme when the use of the tallith and tefellin will be introduced under* **Dress/Adornment in Various Religious Traditions.**

Vocabulary:

The **Torah**	— the law, the words given to Moses by God and handed down to all ensuing generations
The **Talmud**	— the book of Jewish law, traditions, teachings, stories, ethics, etc. The volumes of books which make up the Talmud contain approximately 6000 pages of writing.
Synagogue	— Hebrew word is **Beth Knesset** (House of Assembly for prayer and worship). Synagogue comes from the Greek word **synagogue**, meaning meeting place for prayer and study.
Yamulke	— A small cap worn as a head-covering by Jewish men engaged in religious observances
Israel	— the homeland of the Jews. Israel also refers to the people themselves — the descendants of Jacob.
Jerusalem	— the holy city of Judaism located in the country of Israel

Cross Reference: **Daily Prayers (Christianity)**
page 145 in this guidebook.
Tallith and Tefellin — M.R.E. Level 6, Module 2

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religious traditions.

CONTENT: 1.1.1 Daily Prayers — Hinduism

ACTIVITY:

- Introduce students to the Hindu concept of God by showing a film about Hinduism or life in India and presenting students with the information given in Appendix B.13.
- Focus attention on puja and reinforce the fact that *puja* (or pujaa) is the ritual of worship practised daily at home or in the temple. (Try to find a picture of a home shrine.)
- Distribute copies of *Basic Elements of Hindu Worship; A Pujaa* (Appendix B.14) pointing out that this is what people might expect to see if they went into a Hindu temple during any day of the week.
- Discuss the articles needed and anticipate their use and the reason for their use before reading Section 3 on procedure. Write vocabulary words which pose problems on the blackboard and assist the students in defining the words.
- Have students imagine how this service could be adapted to a private home and have them write an order of service for home use similar to the one prescribed in Appendix B.14. They may work in groups.
- *Extended Activities:*
  - — Clay statues of natural objects like turtles, monkeys, snakes, flowers, etc. are often made by Hindu children to symbolize the unity between the creator and the creation. They are placed on the home altar and are honoured with offerings, especially during the harvest festival of DURGA PUJA, at the end of which they are thrown into the Ganges River to return them to their original source.
    If your school is located near a stream or other body of water, you might consider having the children make clay statues for their unit on Hindu worship and have class walk to the river to return to clay to its source.
  - — Children might draw the sacred symbol OM. (See Appendix B.13)
  - — Children might draw a picture of the shrine used in home puja.
  - — Have the students find pictures of India, especially those relating to worship, and make a montage. (See **Montage** technique page 31 in Methodology Section.)

RESOURCES:

1) Teacher References-

- **World Religions for the Classroom**: Twenty-Third Publications; Connecticut, 1975
- **Great Religions of the World**: National Geographic Society, Washington D.C. 1974
- **The Hindu World**; MacDonald & Co., London, 1982

2) Materials Required-

- Copy for each student: **Basic Elements of Hindu Worship: a Pujaa** — Appendix B.14

3) Audio-visual Aids-

- **Films: Hinduism** 18:36 mins. N.F.B. 106B0162 030

  Hinduism filmstrip & cassette #104B, Family Films, Concord Canada, Calgary. (Filmstrips about India and Hinduism.)

REMARKS:

- *NOTE:*
  - Puja varies from community to community.
  - Study of worship in any religion requires an attitude of respect.
  - A picture of a home shrine may be found in **The Hindu World** (page 23).
  - Illustrations of the various Hindu deities are also included in this reference book.
  - Have some Indian music playing in the background during activity periods. Ravi Shankhar and the Beatles have made sitar music popular in North America.

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to describe the daily practice of at least 4 different religion traditions.

CONTENT: 1.1.1 Meditation — Buddhism

ACTIVITY:

- Introduce the students to Buddhism, using a wall map to show where Buddhism is dominant (See overleaf), and to the fact that immigrants from these countries usually settle on Canada's west coast.
- Give some background information on Buddhism (Appendix B.16) touching on the fact that Buddhists follow the teachings of a wise man named Buddha who lived about 2500 years ago. You might show pictures of a Buddhist temple, a statue of Buddha, and a Buddhist monk in a posture of meditation.
- Have a discussion about the term *meditation*. Students should find the definition of *meditation* in the dictionary and compare it to the definition of the word *prayer*. It is important for them to understand the difference.
  - — **meditation** — absorption in thought, contemplation, reflection on spiritual matters.
  - — **prayer** — an entreaty, speaking to God in earnest.
- Point out the fact that Buddhist daily worship, called *puja*, is an act of meditation, not prayer.
- Distribute copies of *Puja in a Buddhist Home* (Appendix B.17) and talk about the arrangement of a typical home shrine as shown in the diagram.
- Have the students read the text and be prepared to discuss the significance of the elements involved in puja.
- Distribute copies of the worksheet *Meditation in Buddhism* (Appendix B.18) for students to complete. They should try to do it without referring to the text B.17.
- *Extended Activities:*
  - — Make murals illustrating the various stages of puja.
  - — If there is a Buddhist community centre in your locality, consider inviting a guest speaker to talk about meditation and puja with your students.

RESOURCES:

1) Teacher References-

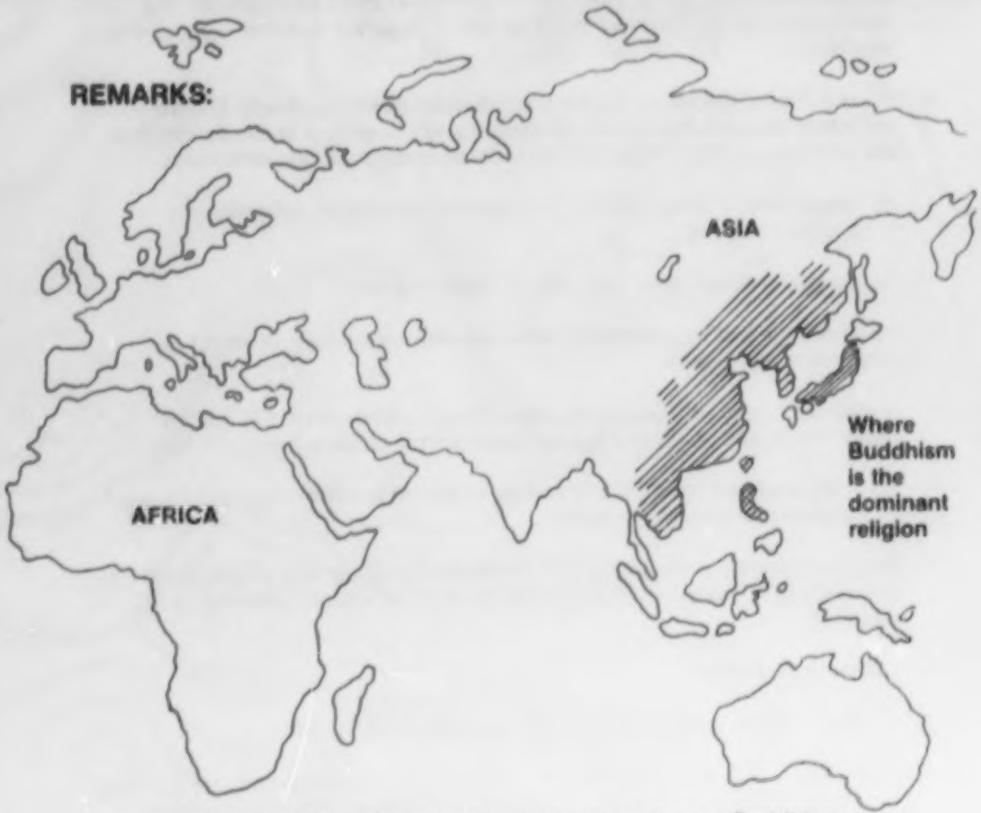
- — Johnson, Everett B. Jr. Buddhism, **Asian Studies Inquiry Program**, Field Educational Publications, inc., San Francisco. 1969
- — **Great Religions of the World**, National Geographic Society, 1978
- — **The Buddhist World**, Macdonald Publishers

2) Materials Required-

- — Wall map
- — Copy of **Background Information on Buddhism** — Appendix B.16 for teacher
- — Copies of **Puja in a Buddhist Home** — Appendix B.17
- — Copies of worksheet **Meditation in Buddhism** — Appendix B.18
- — Pictures of Buddhist statues, temples, monks, etc...

3) Audio-visual Aids-

REMARKS:



- *See B.16 of the Appendix for background information on Buddhism.*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to describe the daily practice of at least 4 different religion traditions.**

CONTENT: **1.1.1 Meditation — Buddhism (cont'd)**

- ***Extended Activities:***
  - Give a brief talk on **Zen Buddhism** and explain to students how Zen Buddhists try to reach enlightenment by way of meditation and discipline. They try to concentrate on emptying their minds so that a flash of inspiration, or truth, can break through. Students might assume a posture of meditation as demonstrated in pictures they see of Buddhist monks and try to empty their minds of all thoughts to become aware of the difficulty and discipline involved.
  - Have students write **Haiku** poetry which is an art form in Zen Buddhism. Poems should be seventeen syllables (5, 7, 5). This poetic form should transmit to the reader a feeling of bringing one's mind closer to nature. (**Methodology** page 33).
  - It may be interesting to substitute Japanese symbols for some words. See Appendix B.19 for key to **Japanese alphabet.**

Quietly under 木 (木 **tree**)

Waiting for whistling sounds
of the heavy あ
め (あ
め **rain**)

NOTE: ***Zen*** **is the Japanese way of pronouncing** ***Channa.***
Channa **is the Chinese way of pronouncing** ***dhyana.***
Dhyana **is the** ***Sanskrit*** **word for** ***meditation.***

(See overleaf.)

RESOURCES:

1) Teacher References-

— Johnson, Everett B. Jr. Buddhism, **Asian Studies Inquiry Program**, Field Educational Publications Inc., San Francisco. 1969

— Ito, Roy **The Japanese Canadians**, Van Nostrand Reinhold.

— Davies, Robin **Holy Books** (The Religious Dimensions)
Longman House, Essex, England 1981

2) Materials Required-

— Copies of **Japanese Alphabet** — Appendix B.19

3) Audio-visual Aids-

REMARKS:

Examples of Japanese words:

stone	i-shi
village	ma-ch
ship	fu-ne
peach	mo-mo
beach	ha-ma
mountain	ya-ma
star	ho-shi
autumn	a-ki
waterfall	ta-ki

Use the **Japanese Alphabet** chart to write these words in Japanese script.

Use them in your haiku poetry.

Characters usually have patterns:

木 (tree)

林 (wood)

森 (forest)

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.2 The student will be able to describe the weekly practices of at least 2 different religious traditions.**

CONTENT: **1.2.1 Weekly Religious Observances — Introduction to the Unit**

ACTIVITY:

- **Point out the fact that all the major religions of the world set aside special days for religious worship or celebration and elicit the names of some of them from the students.**
- **Review story "The Creation" in the *Bible for Children* (Page 10) as an explanation for the week's having 7 days. Point out the fact that this version of the story of creation is basic to three modern religions — Judaism, Christianity and Islam. Thus the 7-day week is significant to the religious customs of these 3 religions.**
- **Review the special nature of the seventh day as a day of rest and devotion by referring to the commandments given to Moses in Deuteronomy 5:**

> 12 "Observe the Sabbath and keep it holy, as I, the Lord your God, have commanded you...
> 13 You have six days in which to do your work,
> 14 But the seventh day is a day of rest dedicated to me. On that day no one is to work — neither you, your children, your slaves, your animals, nor the foreigners who live in your country. Your slaves must rest just as you do.
> 15 Remember that you were slaves in Egypt, and that I, the Lord your God, rescued you by my great power and strength. That is why I command you to observe the Sabbath."
>
> (Deuteronomy 5 — **The Good News Bible**)

- **Have students discuss briefly some of the things people do or might do to observe this Sabbath day. Encourage the students to write their own thoughts on paper.**
- ***Extended Activities:***
  - Students might discuss the Sabbath in terms of what should **not** be done on that special day if it is to be kept holy.
  - Your students might be interested in the symbolic aspect of the number 7. Acquaint them with the list overleaf and invite them to research further.
  - Children might investigate the need for some services to be maintained in spite of the Sabbath, (e.g. hospitals) and then read the story of Jesus healing a woman on the Sabbath (Luke 13:10-17).

RESOURCES:

1) Teacher References-

— Creation Story — Genesis I of the Old Testament

— Hadaway, Atcheson: **The Bible for Children**, Octopus Books

2) Materials Required-

— Manila paper, coloured pencils or markers.

3) Audio-visual Aids-

REMARKS:

- **Seven as a Symbol**
  1. *Seven days in the week*
  2. *Seven notes on a scale of music*
  3. *Seven colours in the rainbow*
  4. *Seven ages of man*
  5. *Ancient man knew 7 heavenly bodies — Mercury, Venus, Mars, Jupiter, Saturn, Sun, Moon*
  6. *Seventh day is sacred as* **Sabbath**.
  7. *Every seventh year was a* **Sabbatical Year** *— time of rest for workers and animals.*
  8. *The year after 7 sabbatical years was the* **Jubilee year** *during which slaves were freed.*
  9. *Seven spiritual gifts — wisdom, understanding, counsel, might, knowledge, righteousness, reverence*
  10. *Seven "deadly" sins — pride, anger, envy, lust, gluttony, greed, sloth*
  11. *Seven virtues — faith, hope, love, prudence, justice, temperance, fortitude*
  12. *Seven seas*
  13. *Seven wonders of the world*
  14. *Many Jewish feast last 7 days*
  15. *(Children may add more.)*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.2 The student will be able to describe the weekly practices of at least 2 different religious traditions.**

CONTENT: **1.2.1 Weekly Religious Observances**
Sunday Worship — Protestantism

ACTIVITY:

- **Brainstorm with children the meaning of the word *Protestant* (from "protest") and list as many denominations as possible on the blackboard. There are over 200 Protestant sects throughout the Christian World.**

- **Point out that Protestant groups differ one from the other but have certain similarities:**
  - — They use the Bible as the ultimate authority and base their teachings on the Bible.
  - — They worship in a church which is often simply decorated.
  - — Ritual is usually simple.
  - — The congregation is usually led by an ordained minister (pastor).
  - — The Sabbath day is Sunday.
  - — On Sunday, Protestants go to their church so that they may worship with other Christians, so that may pray and sing hymns in a spirit of fellowship, so that they may learn the words of God.
  - — Sometimes the church service is a communion service — where people share bread and wine as Jesus did with his disciples a the Last Supper and as he commanded Christians to do in memory of him. Grape juice is sometimes substituted for wine.

- **Distribute copies of *Protestant Sunday Worship* (B.21) and read together. Protestant children should be encouraged to discuss similarities and differences between this *Order of Service* and that of their own church. They might bring copies of their own Order of Service to show to the rest of the class.**

- ***Extended Activities:***
  - — Invite a member of the Protestant clergy to speak to your students about Sunday worship. Students prepare for the visit by listing questions they might ask about Sunday worship, and follow-up the visit with a letter of thanks.
  - — Visit a Protestant church in the community. Use Appendix B.22 to assist you. Arrange the visit by speaking to the pastor.
  - — Students might watch a Protestant service on T.V. and make an **Order of Service** based on what was seen.

RESOURCES:

1) Teacher References-

- Ward, Marcus **Protestant Christian Churches**, London, Ward Lock Educational, 1970
- Fitch, Florence Mary. **One God**, New York, Lothrop, Lee and Shephard Co. Inc., 1965
- **The Christian World**, Macdonald Publishing

2) Materials Required-

- Copies of **Protestant Sunday Worship** — Appendix B.21.
- Copies of **Visit to a House of Worship** — Appendix B.22.
- Copies of hymn **For the Beauty of the Earth** — Appendix B.23
- **Oral Presentation — Weekly Religious Observances** — Appendix B.24

3) Audio-visual Aids-

REMARKS:

- *Cross reference with* ***Weekly Mass-Roman Catholicism****. See page 169.*
- **National Geographic Magazine** *provides a comprehensive study of Martin Luther and the Protestant movement in the September 1983 issue.*
- *For* **Teacher Background Information** *refer to Appendix B.20.*
- ***Extended Activities: (cont'd)***
  - Have students learn a hymn (Appendix B.23).
  - Have students research the Sunday worship of a selected Protestant group and report to class. See Appendix B.24 for guidelines to give to the students in preparing an oral presentation on **Weekly Religious Observances**.
  - It might be interesting for students to research the worship service in a Quaker meeting place and compare it to meditation in the Buddhist tradition.

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to describe the weekly practice of at least 2 different religious traditions.

CONTENT: 1.2.1 Weekly Religious Observances

Weekly Mass — Roman Catholicism

ACTIVITY:

- Review the meaning of Sabbath as a day of rest and devotion based on the story of creation and on the commandments given to Moses in the Old Testament. (See Page 165).
- Point out that Roman Catholics reserve Sunday as the Sabbath and worship God by attending services in a church.
- Using Appendix B.26, inform students about the celebration of *Mass* and its importance in the Roman Catholic tradition.
- Distribute copies of Appendix B.27, the Order of Service to be reviewed and compared with the Protestant *Order of Service* (Appendix B.21).
  - — In what ways are they the same?
  - — In what ways do they differ?
- Check the students' understanding of the words which have been underlined.
- *Extended Activities:*
  - — Have a priest visit your class to discuss Sunday worship for Roman Catholics.
  - — Plan a visit to a Roman Catholic church to see the altar, the crucifix, statue of Mary etc. (Appendix B.22).
  - — Have the students follow a Catholic Service on television and compare the Order of Service to the one shown in Appendix B.27.
  - — Students might find a picture of an altar and make a diagram showing the objects and their position on the altar.
  - — Those close to Montreal might plan a field trip to Notre-Dame Basilica and the Sailor's Church in Old Montreal to compare the two Houses of Worship.
  - — Visit St. Joseph's Oratory in Montreal, if possible.
  - — Plan a shared visit with a Grade 5 class in a Catholic school to both a Roman Catholic and a Protestant House of Worship.
  - — Make crosses in art class. (Appendix B.25).
  - — Include Roman Catholic weekly mass in students' research projects based on Appendix B.24.
  - — Have students complete worksheet (Appendix B.28).

RESOURCES:

1) Teacher References-

- Kelly, Peter, **Roman Catholicism**, London, Ward Lock Educational Co. Ltd., 1971

2) Materials Required-

- Copy of **Roman Catholic Sunday Mass** — Appendix B.26 for teacher
- Copies of **Roman Catholic Sunday Mass — Order of Service** — Appendix B.27
- Copies of **A Visit to a House of Worship** — Appendix B.22
- **Art Projects — The Cross** — Appendix B.25.
- Copies of **A Roman Catholic Church** — Appendix B.28

3) Audio-visual Aids-

REMARKS:

- *Cross reference with* **Sunday Worship-Protestantism.** See page 167.
- *Cross reference with Gr. 5 Module 1, page 133 "The Last Supper".*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to describe the weekly practices of at least 2 different religious traditions.

CONTENT: 1.2.1 Weekly Religious Observances

Sabbath — Judaism

ACTIVITY:

- Review the meaning of the Sabbath as a holy day and point out the fact that Jews hold their Sabbath from sundown on Friday to sundown on Saturday. The Sabbath is celebrated both at home and in the synagogue with special rituals.
- Use pictures to familiarize students with new words: *synagogue, rabbi, Torah, scrolls, yod.*
- Distribute copies of *Sabbath (Day of Rest; Day of Delight)* and read with the students. (See Appendix B.29).
- Review in terms of what is done to make the Sabbath *holy*, what is done to make it a day of *rest* and what is done to make it a day of *delight.*
- Encourage Jewish children in the class to discuss how the Sabbath is celebrated in their own homes.
- Use the crossword puzzle (Appendix B.32) for recapitulation and review.
- *Extended Activities:*
  - — Invite a Jewish mother to the class to tell what she does with her family to welcome the Sabbath.
  - — Students may wish to include the synagogue service in their oral presentation projects on weekly religious observances — see Appendix B.24.
  - — Students could make booklets which describe a traditional Jewish Sabbath, including home and synagogue worship.
  - — Encourage students to work in small groups to obtain or make the objects necessary for a proper home Sabbath meal. Have them simulate such a meal, keeping in mind the significance of each item used in the ceremony.
  - — Listen to the record **The Seventh Day** by Fran Avni for a delightful musical experience based on the Jewish Sabbath.
  - — Create a Sabbath-related handicraft. (See Appendices B.30, 31).

RESOURCES:

1) Teacher References-

— **The Jewish World**, Macdonald Publishing, Eng., GLC Publishers, Toronto

2) Materials Required-

— **Sabbath (Day of Rest; Day of Delight)** — Appendix B.29

— **Fringed Hallah Cover** — Appendix B.30

— **Kiddush Cups** — Appendix B.31

— **Crossword Puzzle (Sabbath at Home)** — Appendix B.32

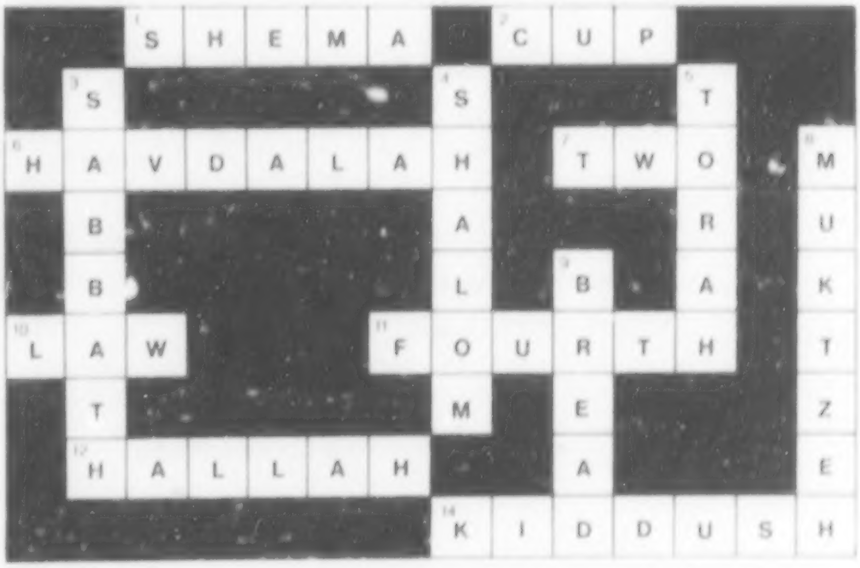
3) Audio-visual Aids-

— Photographs of a synagogue, a Torah, a scroll, a yod
(See **The Jewish World**)

— Record: **The Seventh Day**, Fran Avni, Lemonstone Records, Montreal, 1984

REMARKS:

- **National Geographic** *magazines, encyclopedias, books on world religions are excellent sources of photographs.*
- **Cross Reference**: *Module 1 Level 3 Objective 1.1.1.*
- *Answer Key to Appendix B.32*



		1 S	H	E	M	A		2 C	U	P			
	3 S						4 S				5 T		
6 H	A	V	D	A	L	A	H		7 T	W	O		8 M
	B						A				R		U
	B						L		9 B		A		K
10 L	A	W				11 F	O	U	R	T	H		T
	T						M		E				Z
	12 H	A	L	L	A	H			A				E
							14 K	I	D	D	U	S	H

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to describe the weekly practices of at least 2 different religious traditions.

CONTENT: 1.2.1 Weekly Religious Observances
Friday Worship — Islam

ACTIVITY:

- Review the meaning of Sabbath as a holy day and point out the fact Muslims set aside Friday as the Sabbath day.
- Refer to the unit on *Daily Prayers in Islam* (p. 153-5) and review the specific rituals associated with prayer in the Islamic tradition.
- Distribute Appendix B.33 on Friday Worship in Islam, read and discuss, comparing the Muslim holy day to the Sabbath of Christians or Jews. Have pictures of mosques to show to students and allow them to share in identifying certain features — the minaret, the dome, the niche, a crescent and star (symbol of Islam).
- Review the text using the questions for discussion overleaf.
- Conclude the lesson with the Readers' Theatre "The Three Fridays" composed by two Grade Six students in Montreal. (See Appendix B.35).
- *Extended Activities:*
    - — Have students describe, in two or three paragraphs, the Friday Service in Islam.
    - — Students might find pictures of mosques, compare their styles and draw a picture of a mosque.
    - — Visit a mosque in your community. Remember to take your shoes off at the door (See Appendix B.22).
    - — See a movie about weekly worship in a Muslim country.
    - — Have students learn the Muslim greeting:
      "Ass-a-la-mu A-lai-kum (Peace be with you) and the reply:
      Wa-a-lai-kum -assalam (and peace be with you).
    - — Students may do the art project in Appendix B.34.
    - — Include Friday Worship in the research done by students on **Weekly Religious Observances** (Appendix B.24).

RESOURCES:

1) Teacher References-

- El-Droubie & Hulmes — **Islam**: From **The Religious Dimension Series**, Longman Group Ltd., London, 1980
- Davies, Robin **The Holy Books** from the same series
- **The Muslim World**, Macdonald & Co., London, England, © 1984

2) Materials Required-

- Copies of **Islam-Friday Service** — Appendix B.33
- Copies of **Art Project — Islam** — Appendix B.34
- **The Three Fridays** — Appendix B.35

3) Audio-visual Aids-

- Pictures of mosques and Muslims engaged in worship. (See **The Muslim World**)

REMARKS:

- **Questions For Discussion:**

  1. Why do Muslims wash themselves before going into a mosque?
  2. What are some of the things Muslims do to show great respect for their holy book, the **Koran**.
  3. Why would you never find a picture of Muhammad inside a mosque? What else would you not find?
  4. How do Muslims know when it is time for them to go to the mosque for prayer?
  5. Why are women not obliged to join their husbands in the mosque?
  6. Why do Muslims face a certain direction when they pray?
  7. What architectural device indicates the direction of prayer?

- *It is common to see variations in spelling of Muslim, Muhammad, Koran, etc. Students should be aware of this fact and accept the various spellings. They should, however, adopt their preferred form of writing these words and be consistent in their use.*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to describe the new year celebration of at least two different religious communities.

CONTENT: 1.3.1 French Canadian New Year (Christianity)

ACTIVITY:

- Engage the students in a discussion about New Year's Day by asking such questions as:
  - — Do you think that New Year's Day is an important day in the year?
  - — Do you do anything to prepare for the start of a new year?
  - — How do you celebrate New Year's Day at your house?
- Focus the discussion on Quebec, pointing out the fact that New Year's Day has special importance to French Canadians and is a time for family reunions and joyous celebrations. You might invite the children to share what they know of French Canadian celebrations with singing, fiddlers, folk-dancers, spoon-clapping, meat-pies, bonfires, etc.
- Point out the fact that many Québecois celebrations have their basis in Christianity, most early French settlers being Roman Catholic and very much involved in the practice of their religion, (Montreal is famous for the numbers of churches which dot its landscape, and Quebec city has sometimes been called "The City of the Bells".) and that the New Year is a religious as well as secular occasion.
- Point out to students that one aspect of the French Canadian New Year which makes the day very special to religious people is "La Bénédiction paternelle", the father's blessing. Discuss the meaning of the word *blessing*.
- Distribute copies of the text *La bénédiction paternelle*, (Appendix B.36) and have students read with you the composition written in French from the point of view of a 10-12 year old boy in 1960.
- Review the text by asking the following questions:
  - — How did the boy who wrote the story feel about his bénédiction paternelle?
  - — How would you have felt in his place?
  - — How did the father feel about giving the blessing to his son?
  - — Do you think the custom is a good one to follow?
  - — Why do you suppose that this New Year's custom seems to be less popular than it was?

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of the text **La Bénédiction Paternelle** — Appendix B.36

— Copies of song **La Bénédiction** — Appendix B.37

3) Audio-visual Aids-

REMARKS:

- *The text has been kept in its original French form. Teachers who lack sufficient command of French might consider collaborating with the students' French teacher in the presentation of this unit.*

CONTENT: **1.3.1 French Canadian New Year (Christianity) cont'd.**

ACTIVITY:

- ***Extended Activities:***
  - Make a cartoon strip by folding a piece of art paper into 6 or 8 sections. Each box should be used to depict an aspect of the Québécois **Jour de l'An** with accompanying script or speech bubbles.
  - Make a mural for the classroom or corridor with lots of action and bright colours. Tempera paints, cut-out figures, collage and montage combine to make a delightful class project.
  - Arrange a visit to a residence for elderly people to discuss the activities involved in the Jour de l'An, an enjoyable visit for both the elderly people and their young guests and an opportunity to use French.
  - Learn a French Canadian New Year's Day song. (See Appendix B.37).

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.3 The student will be able to describe the New Year Celebration of at least 2 different religious communities.

CONTENT: 1.3.1 New Year Celebration — ROSH HASHANAH (Judaism)

ACTIVITY:

- Initiate a discussion about the various holidays which occur in the autumn, referring to a holiday calendar, and noting the number of Jewish holidays that occur at this time. Ask why the autumn would be a time for celebration (harvest).
- Point out that harvest was the end of the cycle in the Jewish tradition and that the new moon of September brought in the new year of the Hebrew Calendar. Discuss the logic of starting the new year at this time.
- Describe to students, or have a Jewish student describe the arrival of ROSH HASHANAH with the blowing of the SHOFAR. Use an actual shofar or a picture of one to support your description. Discuss the possible reasons for choosing the ram's horn in olden times and for continuing to use it today.
- Distribute copies of *ROSH HASHANAH — The Jewish New Year* (Appendix B.38) Read with class, stopping to discuss main points. Use the review questions at the end to recapitulate.
- End the lesson by dipping apples or bread into honey and sharing this sweet treat.
- ***Extended Activities:***
  - — Make Jewish New Year's Cards (See Appendix B.39:1)
  - — Make a papier mâché SHOFAR (See Appendix B.39:2)
  - — Invite a Jewish person to the class to discuss Rosh Hashanah and demonstrate the blowing of the shofar
  - — Encourage students to explore resources available in the library on the celebration of Rosh Hashanah.

RESOURCES:

1) Teacher References-

— **The Jewish World** — Macdonald Publishing, Eng. GLC Publishers, Toronto

2) Materials Required-

— Copies of **Rosh Hashanah — The Jewish New Year** — Appendix B.38

— **Jewish New Year's Crafts** — Appendix B.39

3) Audio-visual Aids-

— A shofar or a picture of one.

REMARKS:

- *Rosh Hashanah (Hebrew for New Year's Day) falls sometime in autumn.*

  "This is the day that the world was called into existence.
  The day He causeth all creatures to stand in judgement."
  (Festival Prayer Book)

- *This is the day when God judges the actions of each person and records his judgement in the Book of Life. People take this day to review their own actions and make resolutions for the coming year.*

  "This is the day of the blowing of the ram's horn."
  (Numbers 29:1)

- *Because the appearance of the new moon does not occur at the same time all over the world, two days are taken for Rosh Hashanah. No one misses the beginning of the new year.*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.3 The student will be able to describe the New Year celebration of at least 2 different religious communities.**

CONTENT: **1.3.1 Chinese New Year**

ACTIVITY:

- **Ask students of they have ever visited a Chinatown — especially during a Chinese New Year Parade — and have them describe what they saw. (They may have seen newsreels of the event on T.V.)**
- **Use an opaque projector to show some pictures of Chinatown and talk about the elements which make the area distinctly Chinese. (Pagodas, Chinese writing, etc.)**
- **Distribute copies of *Chinese New Year* (Appendix B.40) to read and discuss orally. Try to note similarities between Chinese New Year customs and those of other cultural and religious traditions.**
- **Engage the students in a related art activity:**

  — Perhaps the most impressive phenomenon of the Chinese New Year is the enormous dragon which threads its way through the crowded streets during the big parade. Your students might like to make their own **dragon masks**. (See Appendix B.41.) or one of the following:

  — a flower lantern (B.42)

  — a fish on a stick (B.43)

  — good luck scrolls (B.44).

- ***Extended Activities:***

  — Chinese children in the class might relate some of their own experiences with Chinese New Year celebrations.

  — Students might like to research their own sign according to the Chinese zodiac (See Appendix B.45).

  — Show the film **My Name is Susan Yee** to gain more insight into the life of Chinese Canadians.

RESOURCES:

1) Teacher References-

- Bull, Norman J. **Festival and Customs**, Wheaton, A Division of Wheaton, A Division of Pergamon Press, Exeter, England, 1979

2) Materials Required-

- Supplies for **Dragon Marks** — Appendix B.41
- Copies of **Chinese New Year** — Appendix B.40
- Copies of **Lanterns** — Appendix B.42
- Copies of **Fish on a Stick** — Appendix B.43
- Copies of **Good Luck Scrolls** — Appendix B.44
- Copies of **Chinese Fortune Calendar** — Appendix B.45

3) Audio-visual Aids-

- Film: **My Name Is Susan Yee,** No. 106C 1715 111, (12 min. colour) N.F.B.

REMARKS:

- *It is important to respect the diversity of forms that celebration takes among the various groups which adhere to a particular religious traditions.*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.3 The student will be able to describe the New Year celebration of at least 2 different religious traditions.**

CONTENT: **1.3.1 New Year Celebration — Divali (Hinduism)**

ACTIVITY:

- **Engage students in a discussion about New Year's Day and the way it is celebrated in their own homes.**
- **Inform students that some cultural groups in the world celebrate New Year in the autumn and discuss reasons for this. (Harvest is the end of the growing season — cross reference with ROSH HASHANAH, page 179). Point out that the people of India celebrate New Year in the autumn. *DIVALI* is the name for this celebration.**
- **Distribute copies of *Divali — The Hindu Festival of Lamps* (Appendix B.46) and read with your students. Compare the practices involved in celebrating Divali with those of the New Year celebrations discussed previously, — e.g. cleaning house, new clothes, etc.**
- **Plan to decorate the classroom for a Divali festival. Divide the class into groups to make:**
  - — Divali greeting cards.
  - — Lanterns, lamps, candles, etc.
  - — Posters of India and Divali celebrations.
  - — Decorations with Indian motifs (Appendix B.47).
  - — A Hindu recipe (Appendix B.48).
- **You might invite a Hindu guest to help you plan your activities.**
- ***Extended Activities:***
  - — Make a list of sources of light which might be used to brighten the Divali festival now and in the future — lamps, fires, flashlights, etc.
  - — Draw a picture of the goddess LAKSHMI visiting a Hindu home.
  - — Draw a picture of evil spirits being frightened away by lights.
  - — Write a composition about the Divali activities you planned in your classroom.
  - — Many Hindus celebrate Divali as the time when the god Rama returned from exile. Students might enjoy reading **The Story of Rama and Sita**, (Appendix B.49) and then turning it into a **Readers' Theatre**.

RESOURCES:

1) Teacher References-

— Bull, Norman: **Festivals and Customs**, Pergamon Press Ltd., Toronto, 1979

2) Materials Required-

— Copies of **Divali — The Hindu Festival of Lamps** — Appendix B.46

— Copies of **Popular Hindu Motifs** — Appendix B.47

— Copies of **Indian Recipe — Ras Gula** — Appendix B.48

— Copies of **The Story of Rama and Sita** — Appendix B.49

3) Audio-visual Aids-

REMARKS:

- *It is important to draw attention to the diversity of forms that celebration takes among the various groups belonging to the same religious tradition.*

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.4 The student will be able to describe the celebration of an annual event in two ro more native Indian communities.

CONTENT: 1.4.1 Native Indian Celebrations

Return of the Caribou (Naskapi)

ACTIVITY:

- Introduce your students to the Naskapi people of northern Quebec by showing on a large wall map the territory of these people and relating it to the location of their own homes.
- Using pictures from magazines or encyclopedia, discuss the word *tundra*, its meaning and the difficulties of survival in this region of the earth. Be sure that all students know what a *caribou* is and are familiar with the word *migration*.
- Distribute copies of *Return of the Caribou* (Appendix B.50) and read Parts 1 and 2 with the students to give background information to the hunting ritual.
- Discuss the passage orally using the questions on Appendix B.50.8.
- Continue with Parts 3 and 4 focusing on the ritual aspects of the hunt. You may wish to have the children read the story silently to themselves and prepare answers to the given questions before discussing them orally.
- Distribute copies of the puzzle (Appendix B.51) to those who finish their work early. Others may take a copy of the puzzle to do at home.
- End the lesson by reading and discussing *Hunting: A Community Activity for the Naskapis* (Appendix B.52) which updates the caribou hunt to 1983.
- *Extended Activities:*
  - — Have the students research the topic of caribou hunting in the Arctic and add their information to the story. Consider such sub-topics as: implements used for hunting caribou, rules for hunting caribou (number, respect for....), uses of the caribou, the migration routes of the caribou.
  - — Students might create their own chants to invite the caribou to the Arctic regions.
  - — Make a mural for a bulletin board depicting a scene from the story **The Return of the Caribou.**

RESOURCES:

1) Teacher References-
— Calef, George W. — **The Birthright of the Barren Ground** Equinox Magazine Charter Issue, Jan./Feb. 1982

2) Materials Required-
— Copy of **Return of the Caribou** — Appendix B.50 for each student
— Wall Map of Canada
— Puzzle **Help the Hunters Locate the Caribou** — Appendix B.51
— **Article Hunting: A Community Activity for the Naskapis** — Appendix B.52 for each student.

3) Audio-visual Aids-
— Pictures of the tundra, caribou and natives of the Arctic regions
— Films: — **Tuktu and the Caribou Hunt** 14:15 col. 106C 167 152 N.F.B.
  — **Attiuk** 29:27 col. 106C 163 020 N.F.B.
  — **The Hunters** (Asivaqtin) 13:17 col. 106C 0177 542 N.F.B.
  — **The Living Arctic** 56.01 col. 106C 0175 249 N.F.B.

REMARKS:

- *Supplementary reading for students:*
  - — **People of the Deer** by Farley Mowat
  - — **Julie and the Wolves** by Jean Craighead

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: 1.4 The student will be able to describe the celebration of a annual event in 2 or more Native Indian Communities.

CONTENT: 1.4.1 Native Indian Celebrations

Midwinter Thanksgiving (Mohican) Mohawk

ACTIVITY: Lesson 1

- **Using maps and pictures, introduce students to the Iroquois people and the Mohawk subgroup.**
- **Introduce students to the various festivals of the Mohawk subgroups. One of the most important festivals celebrated by the Iroquois is the Midwinter Thanksgiving or New Year's Festival. There are five other regular holidays or "Thanksgivings" that are celebrated annually:**

  a) **Maple Festival** — a return of thanks to the maple itself for yielding its sweet waters (sap)
  b) **Planting Festival** — a request of the Creator to bless the seeds to be planted
  c) **Strawberry Festival** — a giving of thanks for the first crops
  d) **Green Corn Festival** — a thanksgiving acknowledgement for the ripening of the corn, beans, and squash
  e) **Harvest Festival** — a giving of thanks for a good harvest.

  Have students discuss the possible reasons for so many thanksgiving festivals. (Indians close to nature, dependent on hunting and harvest, appreciation for abundance, etc.).

- **Have students' read *Description of a Midwinter Thanksgiving* (Appendix B.53).**
- **Have the students compare the various rituals of the Iroquois Midwinter Thanksgiving to other holiday practices with which they are familiar.**

  e.g. — Midwinter Thanksgiving... Hallowe'en (Boys could get into mischief without being scolded.

- **Review the order of events of the Midwinter Thanksgiving by composing the day-by-day activity schedule on the blackboard. (student input).**

  — Make this a group project by having students design a collage-type poster for each of the festival days, one poster for each team of 3 or 4 students. Display the completed set together with a suitable title.
  — Use cherry pits or dried beans to make the props for the cherry stone game in the story. Play the game for points.

RESOURCES:

1) Teacher References-

2) Materials Required-

- Copies of **Description of Midwinter Thanksgiving** — Appendix B.53

3) Audio-visual Aids-

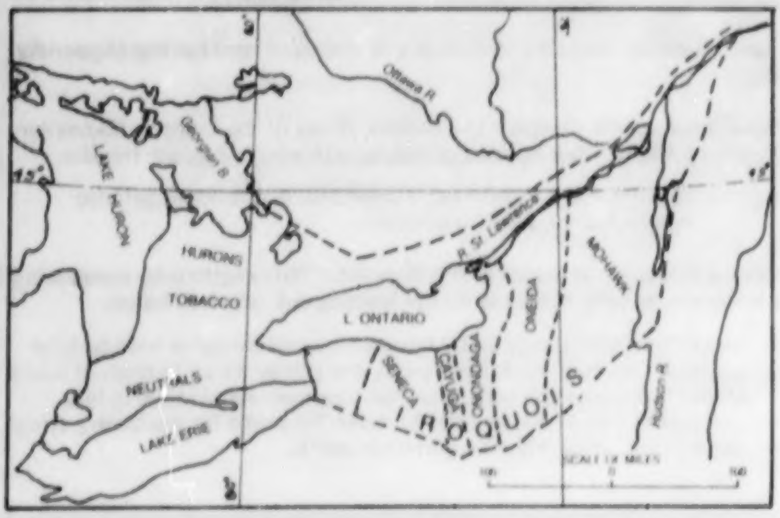
- Pictures of Iroquoians from encyclopedias, **National Geographic** magazines, social studies books, etc.
- A film about Iroquois life e.g. — **The Longhouse People** 23 min. No. 106C 0151 012 N.F.B.

REMARKS:

- *The Iroquoians inhabit eastern Canada and live mostly by farming. They are divided into several groups which have not always been on the best of terms. The League of Five Nations, composed of the Seneca, Cayuga, Onondaga, Oneida, and Mohawks, frequently waged war with the Huron group. The Iroquoian tribes, however, are bound by a common language and similar religious beliefs.*

  Iroquois is the name given to the League of Five Nations by the French.

MAP SHOWING WHERE THE IROQUOIANS LIVED


Ottawa R.
Georgian B.
LAKE HURON
45°
HURONS
TOBACCO
NEUTRALS
LAKE ERIE
L. ONTARIO
R. St. Lawrence
SENECA
CAYUGA
ONONDAGA
ONEIDA
MOHAWK
IROQUOIS
Hudson R.
SCALE OF MILES

LEVEL: 5

MODULE: 2

INTERMEDIATE OBJECTIVE: **1.4 The student will be able to describe the celebration of an annual event in 2 or more Native Indian Communities.**

CONTENT: **1.4.1 Native Indian Celebrations**

Midwinter Thanksgiving (Mohican) Mohawk

ACTIVITY: **Lesson 1 (cont'd).**

- ***Extended Activities:***
  - Read the story **The Festival Clothes** to the class (Appendix B.54) and encourage students to turn it into a **Readers' Theatre**. (See **Methodology** page 36).
  - Following the reading of **The Festival Clothes**, use **Bear Claw Necklace** (Appendix B.55) as further information for your students or as a possible art lesson.
  - Have students make an imaginary diary describing the Midwinter Thanksgiving from their own point of view.
  - Divide the class into small groups and have each group research information on one of the other annual Iroquois thanksgiving festivals and then report their findings back to the whole class.
  - Have students compare the Midwinter Thanksgiving to New Year festivities in other cultures.
  - Show a film about life in an Iroquois community. e.g. **The Longhouse People**

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **Festival Clothes** — Appendix B.54

— Copies of **Bear Claw Necklace** — Appendix B.55

3) Audio-visual Aids-

— Film: — **The Longhouse People** 23 min.
No. 106C 0151 012 N.F.B.

REMARKS:

MODULE 2
Bibliography

Becker, Joyce — **Jewish Holiday Crafts,**
Bonim Books, New York, 1977.

Berry, Erick — **Eating and Cooking Around the World,**
John Day Co., New York, 1963.

Bible Crafts for Children, A. Pack-O-Fun Publication,
Illinois, U.S.A., 1968

Blecker, Sonia — **Indians of the Longhouse,**
William Manow & Co. Ltd. 105 Madison Ave, New York.

Boudreau, Spencer — **What Children Say About God,**
Fides, Montreal, 1981.

Bull, Norman — **Festivals and Customs,**
Pergamon Press, Ltd., Toronto, 1979.

A Case for Christianity, Silver Burdette, Toronto.

Calef, George W. — **The Birthright of the Barren Ground,**
Equinox Magazine Charter Issue, January/February, 1982.

Cone, Molly — **The Jewish New Year,**
Thomas Crowell, Co., New York, 1966.

Crowe, Keith J. — **A History of the Original Peoples of Northern Canada,**
McGill-Arctic Institute of North America, Montreal, 1974.

Davies, Robin — **The Holy Books** (The Religious Dimension Series).
Longman Group Ltd., London, 1980.

Dixon, Dr. Dorothy — **World Religions for the Classroom,**
Twenty-Third Publications, West Mystic, Ct., U.S.A., 1975.

Domnitz, Myer — **Understanding Your Jewish Neighbour,**
Lutterworth Educational, London, 1974.

Domnitz, Myer — **Judaism,** Ward Lock Educational, London, 1971.

Donin, Rabbi Hayim Halevy — **To be A Jew**, Basic Books.

El-Droubie & Hulmes — **Islam** (The Religious Dimension Series)
Longman Group Ltd., London, 1980.

Fisher and Tyner — **Totem, Tipi, Tumpline,**
J.M. Dent and Sons, Toronto, 1955.

Fitch, Florence Mary — **One God,**
Lothrop, Lee & Shepard Co., Inc., New York, 1965.

Frison-Roche, Roger — **Hunters of the Arctic,**
J.M. Dent & Sons (Canada) Ltd., 1974.

Great Religions of the World, National Geographic Society, 1978.

Goldman, Ronald — **Symbols,** General Publishing Co., Don Mills, Ont. © Norman Bull, 1967.

Gridley, Marion E. — **Indian Nations: The Story of the Iroquois,** G.P. Putnam & Sons, New York, 1969.

Hadaway, Bridget, Atcheson, Jean — **The Bible for Children,** London, W.I.: Octopus Books Limited 1973.

The Hindu World — MacDonald & Co., London, 1982.

Hunt, Ben. W. **The Complete Book of Indian Crafts and Lore,** Golden Press, Western Publishing Co., Inc. New York, 1954.

Ito, Roy — **The Japanese Canadians**, Van Nostrand Reinhold

Johnson, Everett B. Jr. — "Buddhism", **Asian Studies**, Inquiry Program, Field Educational Publications, San Francisco, 1969.

Kelly, Peter — **Roman Catholicism**, Ward Lock Educational Co. Ltd., 1971.

Leechman, Douglas — **Native Tribes of Canada,** W.J. Gage Ltd., Toronto, n.d.

Patterson, Palmer — **Indian Peoples of Canada,** Grolier Ltd., Toronto 1982.

Powell — Anton, **The Risen of Islam,** Warwick Press, New York, N.Y., 1980.

Protestant School Board of Greater Montreal — **Songs of Praise for Schools**, Ryerson Press, Toronto, 1956.

Protestant School Board of Greater Montreal — **Religious Leaders**, Montreal, 1979.

Reid, Gerald F. — **Mohawk Territory: A Cultural Geography,** Centre for Curriculum Development, Kahnawake Survival School, Kahanawake.

Rencontre, SAGMAI, 875 Grande Allée, Quebec, G1R 4Y8 (Volume 5, Number 1).

Renou, Louis — **Hinduism**, George Braziller Press, New York, 1962.

Shaheen, Dr. Taufiq — "Prayer is the Foundation of Religion" in **The Canadian Muslin,** Volume 6, No. 5, Autumn 1982, Ottawa, Canada.

Speck, Frank G. — **Naskapi,** University of Oklahoma Press, 1977 (Original version 1935).

Sunskind, Richard — **The Sword of the Prophet,** Grosset & Dunlop, New York, 1972.

Ward, Marcus — **Protestant Christian Churches,** Ward Lock Educational, London, 1970.

The World's Great Religions, Time-Life Edition Golden Press, New York, Sixth printing, 1965.

MODULE 3
Relationships

General Objective:

To learn of the changes and responsibilities associated with puberty.

Terminal Objectives:

The student will be able to:

1.0 demonstrate an understanding of the changes one undergoes as he/she reaches puberty

2.0 demonstrate an awareness of the need to assume responsibility for his/her own behaviour in relating to others.

RELATIONSHIPS

Page

1.1.1 Secondary Sex Characteristics

Introductory Lesson 199
— In males 201
— In females 203

1.2.1 Individuals Grow at Their Own Rates

— Physical growth 205
— Emotional growth 207
— Individual differences 209

2.1.1 A Look at Myself

— Introductory Lesson 211
— My abilities 213
— My limitations 215
— My priorities 217
— My aspirations 219
— My emotional and physical needs 221

2.2.1 Influences on My Behaviour

— Introductory Lesson 223
— Family 225
— Friends 227
— Institutions 229
— Media 231

2.3.1 Relating to Others

— Showing respect and understanding 233
— Communicating effectively 235
— Co-operating 237
— Acting fairly 239

2.4.1 My Behaviour With Others

— With my family 241
— With my friends 243
— With my classmates 245
— With adults in the community 247

Module 3 Bibliography 249

INTRODUCTION: Relationships

The ten-year old child is approaching, if not already entering, the preadolescent stage of development we call **puberty**. Changes to the physical person are now occurring quite dramatically, creating in the child a growing and intense awareness of the self. Maturation is an immediate and personal concern accompanied by new feelings, new perspectives, and new habits to be acquired and maintained.

Puberty is a time of heightened sensitivities, where a smile can suddenly change to a frown and laughing eyes fill with tears. Understanding teachers who are able to create a caring environment in the classroom help ease the passage of their students through this difficult period. A kind word, a sympathetic ear, and an amiable disposition contribute enormously to the well-being and positive self-regard of the preadolescent child.

The Level Five programme is designed to allow students an introspective look at their own transition from childhood to adolescence. Besides viewing the physical changes which occur at puberty, the children are encouraged to examine their individual personality with its particular strengths and weaknesses and to explore the personal and external factors which influence their own needs and the desire to have these needs respected by others.

In turning this introspection outward, students become aware of the need for all people to be regarded and respected. The Level Five programme encourages the students to take a fresh look at their relationships with others and reformulate their own code of behaviour based on how they would like others to relate to themselves.

The lessons are planned to provide maximum opportunity for interaction. Teachers are advised to review the section on **Methodology** and familiarize themselves with discussion techniques, values clarification, and moral dilemmas (Pages (37-41). They should also explore the media resources available in their own school commission and through the Department of National Health and Welfare, Canada.

Write: Educational Services
Health Protection Branch
Department of National Health
Tunney's Pasture
Ottawa, Ontario
K1A 0L2

A file folder might be kept for magazine pictures and articles related to the objectives covered in the M.R.E. programme.

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to identify the physical changes which accompany puberty.

CONTENT: 1.1.1 Secondary Sex Characteristics

Introductory Lesson

ACTIVITY:

- **Explore with the students the various stages people go through in their development from infancy to old-age by conducting the following activity:**
  - — Place pictures of humans at various stages of growth in random order on the blackboard ledge. (See **Remarks** overleaf).
  - — Invite one or two students to reorganize them from youngest to eldest while others watch and offer suggestions.
  - — Ask the students what clues they used to place the pictures in order.
  - — Ask the students to name the various stages of growth: infancy, adolescence, old-age, etc.
- **Point out that growth and development is controlled by chemicals in the body called *hormones*. These hormones are manufactured in *glands* and are sent to various parts of the body the blood stream to do their work.**
- **Distribute copies of *Glands* and *Glands and Hormones* (Appendix C.1 and C.2) to familiarize the students with four major glands — the pituitary, the thyroid, the adrenals, and the gonads. The *pituitary* gland can be compared to the timer in an automatic washing machine in its ability to function as a master control device.**
- **Review by distributing the blank *chart* (Appendix C.3) on which students will label the major glands and write a brief note about their function.**
- ***Extended Activities:***
  - — Students may make a chart of the various stages people go through from birth to death illustrating each stage with a sketch or magazine photograph.
  - — Students may work in pairs to trace their own bodies on a large piece of paper. To this outline, they glue cut-out representations of the glands under study with appropriate labels and explanations of their functions.
  - — To reinforce the importance of the pituitary gland as a master gland, students should trace lines from the pituitary to each of the other glands in any of the diagrams they use.

RESOURCES:

1) Teacher References-

2) Materials Required-

- Copies of **Glands** — Appendix C.1
- Copies of **Glands and Hormones** — Appendix C.2
- Copies of **Glands** (Blank copy) — Appendix C.3

3) Audio-visual Aids-

- Magazine photos (see Remarks)

REMARKS:

- *Collect and prepare approximately 20 magazine photos of males and females at various stages of development:*

  e.g. — *prenatal*
  - *newborn*
  - *toddler*
  - *primary school age*
  - *preadolescent*
  - *young adult*
  - *mature adult*
  - *middle-aged adult*
  - *old person*
  - *very old person*

  Mount the photos individually on construction paper approximately 15 cm x 20 cm.

- *Students might find it more practical to keep assignments for Module 3 in a three-ring looseleaf binder.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 1.1 The student will be able to identify the physical changes which accompany puberty.

CONTENT: 1.1.1 Secondary Sex Characteristics in Males

ACTIVITY:

- Review the names and functions of the glands involved in human growth and development by having students complete the *Review* worksheet (Appendix C.4) and correct orally.
- Point out the fact that there are two periods in life when a person grows quite rapidly — just after *birth* and *puberty*. These periods of rapid growth are called *growth spurts*. The growth spurt at puberty usually occurs between the ages of 10 and 16. Girls usually reach puberty before boys.
- Elicit from the students other characteristics they have observed in young people going through puberty (growth of beard in males, breasts in females, etc.) and introduce them to the terms *SECONDARY SEX CHARACTERISTICS.*
- Inform them of the role of the pituitary gland and the gonads (male testes and female ovaries) which are producing hormones at this time. Focus on the hormone *testosterone* which produces the secondary sex characteristics in males.
- View the film *Boy to Man* to observe the changes which the male body undergoes during puberty and allow for questions and discussion at the end of the movie.
- Distribute copies of Appendix C.5 as reference material on the topic of *Male Secondary Sex Characteristics* and allow time for reading and discussion.
- *Extended Activities:*
  - — Establish a question box in a convenient location where students may put questions they would like to have answered on the subject of secondary sex characteristics.
  - — Show other films on male sexual development at puberty.
  - — Distribute pamphlets on the topic of puberty which can be obtained from government and private agencies.

RESOURCES:

1) Teacher References-

- **The Human Story**, Scott, Foresman & Co., Illinois, U.S.A., 1967
- "**The Changing You**" from **Becoming a Person Program**, Benziger, Bruce and Glencoe, Inc., N.Y., 1970

2) Materials Required-

- Copies of **Glands and Hormones — Review** — Appendix C.4
- Copies of **Male Secondary Sex Characteristics** — Appendix C.5

3) Audio-visual Aids-

- Film **Boy to Man** 16 min. col., Churchill Films.
- Film **Puberty in Boys** 9:33 mins. Col. No. 106C 0169 035 N.F.B.

REMARKS:

- **Primary Sex Characteristics** — *those which define a being as either male or female and are evident at birth.*
- **Extended Activities**: *(Cont'd)*
  - *Boys in the class might use their imagination to visualize themselves as high school students and describe themselves in writing or by illustration. Consider hair styles, beard styles, muscular strength, height, shoe size, etc.*
  - *Invite a knowledgeable guest speaker to answer questions students have about topic.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **1.1 The student will be able to identify the physical changes which accompany puberty.**

CONTENT: **1.1.1 Secondary Sex Characteristics in Females**

ACTIVITY:

- **Have students refer to the list on Page 2 of Appendix C.5 on *Male Secondary Characteristics* and decide which of these characteristics they feel apply to both males and females and which are unique to males.**
- **Distribute copies of *Female Secondary Sex Characteristics* (Appendix C.6:2) for verification.**
- **Have the students note which changes listed in the chart are exclusively female and ask them to recall the names of the glands and hormones involved in female sexual development (*pituitary, ovaries, estrogen*) and their location in the body.**
- **Describe *ovulation and menstruation* using posters of blackboard drawings (See Appendix C.7:1-7:6) and invite questions.**
- **Show the movie *Girl to Woman* and follow it with a discussion period.**
- ***Extended Activities:***
  - Girls might visualize themselves as high school students and describe themselves in writing or by illustration. Consider hair styles, fashion, height, weight, shoe size, etc.
  - Allow students to put questions they would like to have answered on the subject of secondary sex characteristics into a question box.
  - Invite a guest speaker to answer students' questions about female secondary sex characteristics.
  - Show other films on female sexual development at puberty.
  - Distribute pamphlets on the topic of puberty which can be obtained free of charge from government and private agencies.

RESOURCES:

1) Teacher References-

— **The Human Story**, Scott, Foresman & Co., Illinois, U.S.A., 1972

— "The Changing You" from **Becoming a Person Program**, Benziger, Bruce, & Glencoe, Inc., N.Y., 1970 (See Appendix C.6:1, C.6:2)

2) Materials Required-

— Copies of **Males Secondary Sex Characteristics** — Appendix C.5:2

— Copies of **Female Secondary Sex Characteristics** — Appendix C.6:2

— Copies of **Female Reproduction** — Appendix C.7:1-C.7:6

3) Audio-visual Aids-

— Film **Girl to Woman** Churchill Distribution

— Film **Female Cycle** 7:23 mins. Co. No 106C 0169 034 N.F.B.

REMARKS:

- *Boys and girls should not be separated for these lessons unless there is much evidence of wide gaps in the level of maturity of the two groups. However they should be given a chance to speak privately about parts of the course to which they are particularly sensitive.*

  Excellent material for teaching children about puberty is available from the Ministry of Health and Welfare, Ottawa.

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to distinguish between physical and emotional changes in the process of maturation.

CONTENT: 1.2.1 Individuals Grow at Their Own Rate
Physical Growth

ACTIVITY:

- **Initiate a discussion about the physical and emotional aspects of growth by asking students the following questions:**
  - — Have you ever heard the expression "growing pains"? When?
  - — What do you mean by "growing pains"?
  - — What do you think causes children to have "growing pains"?
- **Distribute copies of the worksheet "Growing Pains" (Appendix C.8:1) to be completed individually and then discussed as a group. Ask the students what they feel the two children have in common. Encourage them to talk about their own experiences with physical growth and "growing pains".**
- **Show a picture of a group of Grade 5 students and elicit comments about the differences in height, weight and physical maturity and the factors involved in the differences - heredity, hormones, diet, etc.**
- **Point out the fact that individuals grow at their own rate and that wide ranges in size are normal and have students suggest the reasons for this: growth hormones, heredity, diet, illness, etc. Distribute copies of Appendix C.9 for verification.**
- **Conclude the discussion by asking:**
  - — What aspects of growth are we unable to change? (those due to heredity).
  - — What can we do ourselves to make sure that our growth is healthy? (Sleep, eat well, exercise.)
- ***Extended Activities:***
  - — Have students work in groups to research the effects of various factors on the rate of growth - e.g. nutrition, pollution.
  - — Encourage students to look at old photograph albums to see how their own families are changing as years go by.
  - — Students may write stories or poems about "Growing Pains".

RESOURCES:

1) Teacher References-

— **You and Your Health,** Level 6, Scott, Foresman & Co., Glenview, Illinois © 1977

2) Materials Required-

— Copies of **Growing Pains** — Appendix C.8

— Copies of **Body Growth** — Appendix C.9

3) Audio-visual Aids-

— Pictures of Grade 5 students of varying heights and weights.

— Excellent pictures may be found in the Level 6 copy of **You and Your Health,** Chapter 3 on "Growth"

REMARKS:

- **Growing Pains**

  It is possible to experience phsical aches in the joints and muscles during periods of rapid growth, but "growing pains" are most often the feelings of stress and frustration one experiences as the body undergoes many changes during rapid growth.

LEVEL: 5

MODULE: 3

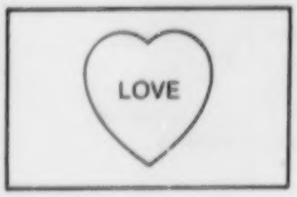
INTERMEDIATE OBJECTIVE: **1.2 The student will be able to distinguish between physical and emotional changes in the process of maturation.**

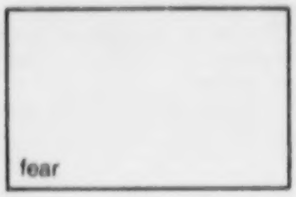
CONTENT: **1.2.1 Individuals Grow at Their Own Rate**
Emotional Growth

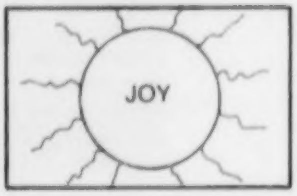
ACTIVITY:

- **Compose a list of emotions on the blackboard by asking the students:**
  - — How did you feel when you got out of bed this morning? (or when you wrote that math test, etc.).
  - — What are some other feelings you have experienced today?
  - — What are some feelings you like to experience often?
  - — What ars some feelings you would prefer never to have?
- **Point out that having feelings or emotions is an important part of being human and that feelings grow and change just as our bodies do.**
- **Allow students to discuss some of the ways their feelings have changed during their lives in the context of an "I used to... But now I..." poem which may then be written on a large piece of paper and posted.**

  e.g. I used to be afraid of the dark, but now I sleep without fear.
  I used to cry when my mother left me alone, but now I enjoy being by myself.
- **Encourage the students to imagine how these feelings might change again as they become adults and old people.**
- **Lead them to the conclusion that several factors are involved in emotional growth - chemical changes in body (glands and hormones), pressures from parents, school, and friends, experiencing life itself, becoming more aware of other people and their feelings, etc.**
- ***Extended Activities:***
  - — View the film **And Then One Year** to review the physical changes accompanying puberty and to note the emotional changes that also occur.
  - — Organize an art activity on emotions. Make words illustrating the emotions they depict. e.g.







RESOURCES:

1) Teacher References-

— **You and Your Health**, Level 5, Scott, Foresman and Co., Illinois © 1977
Chapter 1 - Emotions

2) Materials Required-

— Copies of worksheets **Emotions** — Appendix C.10

3) Audio-visual Aids-

— Film: **And Then One Year** (Churchill Films)

— Film: **Jamie: The Story of a Sibling** 27:58 B & W 106C 0164 112 N.F.B.

REMARKS:

- ***You and Your Health*** *is an excellent reference for the topic of emotional growth.*
  Another reference to consider is "Discovering You" in the ***Becoming a Person Program,*** *Benziger Bruce & Glencoe, Inc., Beverly Hills, U.S.A. © 1970*
  It is recommended that teachers have copies of the teacher's edition of each of these texts.
- **Extended Activities: (cont'd)**
  - *Have students do the worksheets on emotions - Appendix C.10:1 and C10:2*
  - *Students might make a mini-dictionary of human feelings using every letter of the alphabet. In the description of each feeling, be sure to include physical causes where applicable and a context situation. (Let "X" be a challenge to you.)*
    e.g. A - **Anger** - *a strong emotion provoked by insult or injury, rage - increase in hormone secretion of the adrenal glands - the way you feel when someone says you can't do something you want to do and refuses to explain why.*
  - *See the movie* ***Jamie: The Story of a Sibling*** *which shows the influence on the emotional development of children, of parental attitudes and competition for parental attention. Jamie is 10 years of age.*
  - *Reinforce the students' understanding of the difference between physical and emotional changes by having them do the worksheet* ***Emotions*** *(Appendix C.10.3).*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 1.2 The student will be able to distinguish between physical and emotional changes in the process of maturation.

CONTENT: 1.2.1 Individuals Grow at Their Own Rates
Individual Differences

ACTIVITY:

- **Lead students to the conclusion that individual differences make life interesting and enjoyable by involving them in a discussion about life without individual differences.**

  e.g. — What would it be like to wear the same clothes day after day?
  — What would it be like to eat the same meal three times a day, every day?
  — What would it be like if all mothers in the world looked alike and all fathers resembled one another?

- **Divide the students into groups of 4 or 5 and have each group select a secretary to write down the group's combined answers to the worksheet *Individual Differences* (Appendix C.11) and allow 10 minutes for completion of the assignment.**
- **Have the secretaries report the findings of their groups to the class.**
- **Create an awareness of the many areas in which individuals differ by helping the students categorize the answers they gave under the following headings: (Add others if necessary.)**

  HEREDITY ENVIRONMENT EMOTIONAL DEVELOPMENT INTELLECTUAL DEVELOPMENT and **CONSCIOUS CHOICE**

- **Initiate discussion by asking:**
  - As we grow older, which list of individual differences will lengthen the least (heredity) and the most (conscious choice). Why?
- ***Extended Activities:***
  - Student may write lists or compose paragraphs about their own individual differences under the title of "Vive la Différence!" They may be shared or kept in a private journal. Use the classification headings for guidance.
  - Children may work in small groups to research and illustrate one human physical feature in its many forms (EYES, BODIES, FEET, etc.) of individual differences, etc. Interesting collages may be created with magazine pictures.
  - Children may work in small groups to research and illustrate one human feature and make a collage from magazine pictures. Someone might show the individual differences that occur in **eyes** of human beings. Other topics might include bodies, hands, feet, teeth, hair, etc.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **Individual Differences** — Appendix C.11

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.1 The student will be able to describe three aspects of his/her personality which he/she would like others to respect.**

CONTENT: **2.1.1 A Look at Myself — Introductory Lesson**

ACTIVITY:

- **Continue the lesson on individual differences by asking students to consider whether or not they have some characteristic unique to themselves. The definitive answer is probably the *fingerprint*, but it *is* possible for two people to have identical fingerprints.**
- **Point out that the one characteristic of each and every individual which is totally unique is his/her personality and have students define what they understand personality to be. (See *Remarks* overleaf).**
- **Conclude the discussion by asking:**
  - Do you think that your personality will always be the same? (Personality is constantly developing with each idea, each experience, each experience, each feeling, etc.)
  - How do you feel about being absolutely unique, special, one-of-a-kind?
- **Inform students that they will be taking a look at their own personalities over the next few lessons and invite them to prepare a booklet or section of their notebook to keep a record of this look at themselves.**
- **Have them begin making the title page in their own unique style.**
- ***Extended Activities:***
  - Encourage students to bring something special of themselves to share with the group. Awards, photos of themselves engaged in a hobby or sport, certificates of merit, and items which represent a favourite activity or a special occasion are suitable examples. After discussion, display these in the classroom.

RESOURCES:

1) Teacher References-

— **Becoming a Person**, Benziger, Bruce & Glencoe, Inc., New York, 1970

2) Materials Required-

3) Audio-visuals Aids-

REMARKS:

- **Personality is:**
  - *the total of everything a person has inherited or experienced.*
  - *a person's appearance, skills, emotions, ideas, values and attitudes.*
  - *a person's way of seeing the world and the people in it.*
  - *a person's behaviour, reaction to situations and expressions.*
  - *the signals he/she sends out to others.*
  - *the influence he/she has on other people's personalities.*
- *There are documented cases of two people sharing identical fingerprints but such cases are extremely rare and do not prevent the use of fingerprints for identification purposes. Fingerprints may be viewed as unique characteristics of the individual in this lesson.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.1 The student will be able to describe three aspects of his/her personality which he/she would like others to respect.**

CONTENT: **2.1.1 A Look at Myself**
My Abilities

ACTIVITY:

- **Encourage the students to examine their own abilities by mentioning some of your own and inviting them to do likewise:**

  e.g. "I can play tennis quite well. I can name the ten provinces of Canada, etc. Tell me what you can do."

- **Direct them to write a page for their booklets entitled *My Abilities* which should include:**
  - some abilities I take for granted (walking, writing)
  - some of my special abilities (playing soccer, knitting)
  - some of the abilities I am acquiring right now (learning to sew, going to gymnastic classes)
  - some of the abilities I hope possess in the future.
- **Invite the students to share the things they have written.**
- **Encourage them to summarize their feelings about their own abilities by posing the questions:**
  - Did you expect to write as many things as you did?
  - Can you think of a word which sums up the way you feel about your list of abilities? (Put some of these words on the blackboard as they are voiced—proud, grateful, etc.)
  - How would you like other people to feel about your abilities?
- **Have the students write their answers in their notebooks.**
- ***Extended Activities:***
  - Students may enjoy illustrating some of their statements with thumb-print sketches. (See Appendix C.12).

RESOURCES:

1) Teacher References-

— **"Aware"**, Wesley Pub. Co., Mehlo Park, Cal., 1977, p. 65.

2) Materials Required-

— Felt stamp pad

— **My Abilities** — Appendix C.12

3) Audio-visual Aids-

REMARKS:

- *Illustrations, using finger prints; reinforces the individuality of the person because of the uniqueness of each person's finger prints. See* **My Abilities** *(Appendix C.12).*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.1 The student will be able to describe three aspects of his/her own personality which he/she would like others to respect.**

CONTENT: **2.1.1 A Look At Myself**
My Limitations

ACTIVITY:

- **Ask the students to restate the feelings they had in the previous activity where they had to write about their many abilities.**
- **Have them consider the fact that although we have many abilities which help us to survive and to realize our life's goals, we also have limitations which hold us back. A person handicapped by blindness or deafness has obvious limitations, but all people have weaknesses in some area or other.**
- **Explore briefly what some of these weaknesses might be:**

  e.g. — poor eyesight
  — not as intelligent as I'd like to be
  — not able to sing well
  — lack of co-ordination
  — shyness.
- **Have students write a list of, or a composition about, their individual limitations to be included in their notebooks with the understanding that the results may be shared or kept private.**
- **Have students read over their finished work and make a statement about how they feel about their limitations.**
- **Encourage the students to examine their attitudes towards the limitations of themselves and others by asking:**
  - Did you enjoy doing this assignment? Why or why not?
  - Why do you think people are shy about their limitations?
  - What could people do to make others feel less shy?
- **Have them record their comments in their notebooks.**
- ***Extended Activities***
  - Students may review their own limitations, imagine what they can do to overcome these limitations, and write down their considerations in their notebooks.
  - Find stories and poems about people who have overcome their limitations to read and share with classmates.

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-

— Films about handicapped people. See **Remarks** below.

REMARKS:

- *You might wish to show some films about children who struggle to overcome their handicaps,*
  - **Sharing the Experience with Peter** — *severely handicapped boy, 28 mins. col. No. 106C 0179 352 N.F.B.*
  - **May's Miracle** — *a blind, mute and palsied boy who begins to play the piano at the age of 16. From the MAN ALIVE series, 26 mins. col. No. 106C 0182 027 N.F.B.*
  - **I'll Find a Way** — *a nine-year-old girl with spinabifida goes to a regular school, 26 mins. col. No. 106C 0177 264 N.F.B.*
  - **My Friends Call Me Tony** — a ten-year-old boy who is almost *completely blind but who leads an active life, 12 mins. col. No. 106C 0175 112. N.F.B.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.1 The student will be able to describe three aspects of his/her own personality which he/she would like others to respect.**

CONTENT: **2.1.1 A Look At Myself**
My Priorities

ACTIVITY:

- **Introduce students to the meaning of the word *priority* by having them find the word in the dictionary and write the definition in their notebooks.**

  — **Priority**: precedence, something given special attention.

- **Ask the students collectively to give a few examples of things in like to which people give special attention and discuss the reasons for making a priority of the given examples.**

  e.g. Taking care of a baby is a priority, because a baby is helpless, totally dependent, etc.

- **Bring the topic of priorities to the students' personal level by distributing copies of *My Priorities* (Appendix C.1) for them to complete and include in their notebooks.**

- **Initiate a discussion about the completed assignment by asking:**

  — Did you have any difficulty deciding which order to put your priorities in?

  — What were some of the priorities you added to the list?

  — Do you think your priorities will change as you grow older? (Relate to developing personality.)

  — Are there any that should not change?

- ***Extended Activity:***

  — Have the students imagine that they have been stranded on a desert island. They are safe and warm but have no possessions or human companions. Have them consider what they would miss the most and write a composition about it.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **My Priorities** — Appendix C.13

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.1 The student will be able to describe three aspects of his/her own personality which he/she would like others to respect.**

CONTENT: **2.1.1 A Look At Myself**
My Aspirations

ACTIVITY:

- **Remind students of earlier times in their life when people frequently asked them, "What are you going to be when you grow up?" and invite them to voice the answers they remember giving.**
- **Have them reconsider their aspirations for the future, by asking them the following questions:**
  - Do you still have the same vision of your future as you had when you were little? Why?
  - What are some of the things you must take into consideration as you think about your future? (abilities, limitations, interests, etc.)
- **Ask the students to imagine themselves as adults with an adult vocation, adult hobbies, adult lifestyles, perhaps married with children.**
- **Have them write a description of their fantasy. You might challenge their thinking by asking them to consider the following points:**
  - Are my expectations realistic?
  - What will I have to do between now and then to make my dreams come true?
  - What help will I need from other people?
  - What things might I have to give up in order to achieve my goals?
- **Have the students keep this assignment in their notebooks. The compositions may be shared or kept private.**
- ***Extended Activities:***
  - Adults might be invited to speak to the students about the aspirations they had during adolescence and how these aspirations were fulfilled or changed.
  - Students might enjoy discussing the subject of aspirations with their parents both to listen to what they dreamed of in their youth and to communicate their own dreams to their parents.
  - Have them read a book about some famous person who has set a goal for himself or herself and has worked to achieve that goal.

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.1 The student will be able to describe three aspects of his/her personality which he/she would like others to respect.

CONTENT: 2.1.1 A Look at Myself
My Physical and Emotional Needs

ACTIVITY:

- Elicit from children the fact that all people have needs by asking: "As you get older, you are able to do more and more things for yourself. Do you think it's possible to be completely independent?"
- Distribute copies of *Independence* (Appendix C.14) to be completed individually or in small groups and allow time to discuss answers which focus on physical needs.
- Elicit a definition of *physical needs* as those things we require to keep us safe and healthy.
- Encourage the students to consider emotional needs of humans by asking:
  - — "If all our physical needs were satisfied, would we be happy? What else do we need?"
- Elicit a definition of *emotional needs* as those things we require to make us feel loved and wanted.
- Encourage the students to give examples of *emotional needs* by having them describe situations which made them feel good about themselves. You may consider using the Caring Circle technique for this activity. (See *Methodology* page 38).
- Conclude the discussion by having students consider how people feel if their physical and emotional needs are not met.
- Have the students write a composition about their own physical and emotional needs to be included in their booklets.
- *Extended Activities:*
  - — Students may wish to illustrate their compositions with thumb-print sketches or stick figure drawings.
  - — Some of our physical and emotional needs are fulfilled by law (right to peaceful assembly, freedom of thought, belief, etc.) The students may write to Ottawa to obtain copies of the Canadian Bill of Rights and read the law for themselves.
  - — You may wish to continue your class discussion on emotional and physical needs by including the intellectual and spiritual needs basic to humans. (See **Remarks** overleaf).

RESOURCES:

1) Teacher References-

— Rev. Walter Imbiorski, **Becoming A Person**, Benziger, Bruce & Glencoe, Inc., New York 1970 Teacher's Edition

2) Materials Required-

— Copies of Worksheet **Independence** — Appendix C.14

— Copies of the Canadian **Bill of Rights**

3) Audio-visual Aids-

REMARKS:

- **Physical Needs**

  — *air, warmth, nourishment, exercise, shelter, protective clothing, water, milk, etc.*

- **Emotional Needs**

  — *care, security, affection, approval, guidance, challenge, support, stimulation, comfort, understanding, acceptance, success, etc.*

- **Intellectual Needs**

  — *a basic education to be able to solve problems, see meaning in things, do useful work, be creative, appreciate music, art, ideas, love, etc.*

- **Spiritual Needs**

  — *faith to dream positively about the future, inspiration, courage, ability to relate to the universe, etc.*

- *Copies of the Canadian* **Bill of Rights** *may be obtained free of charge from:*

  Publications Canada
  P.O. Box 1986
  Station B
  Ottawa, Canada
  K1P 6G6

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to describe three external factors which influence behaviour.

CONTENT: 2.2.1 Influences on My Behaviour
Introductory Lesson

ACTIVITY:

- Have students consider factors which influence their lives by distributing copies of the worksheet *Making the Wheel Go Round* (Appendix C.15) and having students complete it according to directions.
- Ask the students to look at what they have done and consider which factor has the most influence on their lives. e.g. My mother. Have them colour this segment with a bright marker or crayon.
- Have them tape their completed assignment onto the blackboard so that all may share.
- Have a discussion about the various answers given by asking:
  - Are there factors which seem to be common to everybody in the class?
  - Were you surprised by any of the things you saw in your classmates' work?
  - Do you think that influences change as you get older? If so, which ones and in which way?

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **Making the Wheel Go Round** — Appendix C.15

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.2 The student will be able to describe three external factors which influence behaviour.**

CONTENT: **2.2.1 Influences on My Behaviour**
Family

ACTIVITY:

- **Initiate a discussion about the influence of the family on behaviour by asking the students the following questions. You may wish to do this activity in the context of a *Caring Circle*.**
  - — You know how you behave in the classroom. Do you think your behaviour would be different if your mother or father were sitting at the back of the room?
  - — Would you behave differently if a younger brother or sister were sitting in same class?
  - — Do you think that a family has a big influence, a moderate influence, or very little influence on the way children act in various situations?
  - — Why do you think this is so?
- **Introduce such factors as family rules, feelings of love, respect and other family bonds which might influence behaviour into the discussion.**
- **Distribute copies of *Influences on My Behaviour — My Family* (Appendix C.16) for students to complete individually.**
- **Allow time for free and open discussion of answers given, respecting at all times the individual right to privacy.**
- ***Extended Activities:***
  - — Take the worksheet (Appendix C.16) home to ask another member of the family about influences of the family on behaviour. Compare your answers.
  - — Choose a "family" programme to watch T.V. paying close attention to the influence family members have on one another's behaviour. Compare the T.V. situation to your own.
  - — Write a composition about the influence of a particular family member on you — don't forget uncles, aunts, grandparents, etc.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of worksheet **Influences on My Behaviour — My Family —** Appendix C.16

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to describe three external factors which influence behaviour.

CONTENT: 2.2.1 Influences on My Behaviour
Friends

ACTIVITY:

- **Initiate a discussion about friends and their influence by asking the students the following questions. You may wish to do this activity in the context of a *Caring Circle*.**
  - — If you were going to a movie theatre with a group of friends, would you behave any differently than if you were going to the movie theatre with your family?
  - — Why do you think this is so?
  - — Do your friends have a strong influence, a moderate influence or a weak influence on your behaviour?
- **Distribute copies of *Influences on My Behaviour — My Friends* (Appendix C.18) to be completed individually.**
- **Allow time for free and open discussion about the answers given, respecting at all times the individual right to keep answers private.**
- ***Extended Activities:***
  - — Have a **Caring Circle** discussion about peer pressure in the life of the pre-adolescent. You might ask:

    "Can you think of a time when your friends wanted you to do something of which your parents (or school, or church, etc.) disapproved? What did you do? Would you have done the same thing again?"
  - — Students may work in small groups to create moral dilemmas on conflicting influences among friends or between family and friends and present them to the class for resolution.
  - — Students might make posters about a positive influence a friend has had on them (e.g. "Mary always says nice things about me when I'm not around") with accompanying illustration.
  - — Students might write a description of an **adult** they consider to be a good friend and that peson's influence on their behaviour.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of worksheet **Influences on My Behaviour — My Friends** — Appendix C.18

3) Audio-visual Aids-

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to describe three external factors which influence behaviour.

CONTENT: 2.2.1 Influences on My Behaviour
Institutions

ACTIVITY:

- Elicit from the students a definition of the word *institution* and have them enumerate some of the more common ones with which they are familiar — school, church, government, etc.

- Encourage them to analyse the influence these institutions have on their behaviour by considering the following situations:

  — Imagine that it is the end of June. School will soon be closed for two months. Will your behaviour change in any way.? In what way?
  How will you behave when school opens again in September? Do you think, then, that your going to school influences your behaviour?

  — At one time, being able to go to school was a privilege that only wealthy people could afford. Today, every child in Canada is obliged to go to school.
  What institution is responsible for this law? Do you think that the government has much influence on your behaviour? In what way?

- Have the students choose one of the institutions from the blackboard list and prepare a brief anecdotal report on how this institution has influenced their behaviour, this report to be shared orally with classmates.

- *Extended Activities:*

  — Show films or filmstrips about various Canadian institutions and the way they influence behaviour.

  — Invite guest speakers to answer students' questions about particular institutions and their influence on behaviour — member of the local government, a police officer, or a school commissioner for example.

RESOURCES:

1) Teacher References-

2) Materials Required-

3) Audio-visual Aids-
— See **Remarks**.

REMARKS:

- *Films:*

  Station 10 — *The life of the policemen at Station 10 in Montréal, 58 mins. col. No. 106C 0173 001 N.F.B.*

  Citizen Harold — *An animated film about one man's attempt to bring changes to his community, 9 mins. col. No. 106C 0171 096 N.F.B.*

  Dans La Vie — *An animated film about a child's first encounter with elementary school, 6 mins. col. No. 106C 0272 046 N.F.B.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.2 The student will be able to describe three external factors which influence behaviour.

CONTENT: 2.2.1 Influences on My Behaviour
Media

ACTIVITY:

- **Encourage the students to consider the important role that the media play in their lives by asking questions of this type:**
  - What is your favourite restaurant? How did you first hear about it?
  - What kind of music do you like to hear? Where did you first hear this music?
  - Do you own a computer or do you wish to own one? Why?
- **Introduce the children to the word *media* and have them define the word and compile a list of the various media on the blackboard: radio, T.V., movies, newspapers, magazines, etc.**
- **Invite the students to proffer examples of how their behaviour has been influenced by the forms of media on the list. Try to get a sampling from each of the categories and include both positive and negative influences. Use Appendix C.16 and C.18 for guidance.**
- **Conclude by having the students write a composition about the influence of the media on their own behaviour, to be included in their notebooks.**
- ***Extended Activities:***
  - Students may choose one form of communication and write a composition about its influence on behaviour.
  - Students might keep track of the television commercials they see in one night and write a note about whether or not each commercial influenced them into wanting that particular product.
  - Have a debate about violence on television, e.g.: "Be it resolved that watching violence on television results in aggressive behaviour." (See **Methodology** Page 37).
  - Make posters reflecting the influence of the media on behaviour — both positive and negative.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **Influences on My Behaviour — Family** — Appendix C.16

— Copies of **Influences on My Behaviour — Friends** — Appendix C.18

3) Audio-visual Aids-

(See below)

REMARKS:

- **Films:**

  "..And They Lived Happily Ever After" — *Young girls and married women take a long hard view of marriage as influenced by advertisements. 13 mins. col. No. 106C 0175 092 N.F.B.*

  The Medium is the Message, You Know — *Students in a Vancouver classroom use media in the classroom. In what they do, they reveal the impact television has had on them. 23 mins. col. No. 106C 0169 078 N.F.B.*

  The Bronswik Affair — *funny but deadly serious demonstration about people being coerced into buying products they don't need as a result of T.V. advertising. 24 mins. col. No. 106C 0178 017 N.F.B.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.3 List some factors to be considered in relating to others.

CONTENT: 2.3.1 Relating to Others
Showing Respect and Understanding

ACTIVITY:

- Write on the blackboard, "Children of today have no respect", and invite students to make comments about the quote by asking:
  - — Do you agree with this statement?
  - — Why do some people feel this way about children?
  - — How do they expect children to behave?
- Elicit from the children a definition of the word *respect* as a caring attitude towards the self and towards others.
- Point out that respect is a human quality which develops in stages just as the body and the emotions do, and distribute copies of *Development of Respect and Understanding* (Appendix C.19) for clarification.
- Distribute copies of the worksheet *Relating to Others* (Appendix C.20) to be done individually and then discussed orally in a small group setting.
- Have each group devise a situation in which people are relating to one another in an uncaring way and then role play the situation, inviting suggestions from class members on how to re-enact the scene in a more mature, respectful manner. Consider situations involving teasing, name-calling, courtesy to adults, etc.
- *Extended Activities:*
  - — Make posters to illustrate various ways people show respect and understanding for others.
  - — Invite guest speakers to talk about various way of showing respect: the custodian on caring for the school grounds, the nurse on caring for our bodies, etc.
  - — While watching television programmes in the course of one evening, take note of scenes which show respect and understanding and of scenes which show disrespect. Have a discussion about the influence of television on people's attitudes of respect.

RESOURCES:

1) Teacher References-

— Galbraith, Jones **Moral Reasoning- Adapting Kohlberg to the Classroom**, Greenhaven Press, Inc., 1611 Polk St. N.E. Minneapolis, 1976

2) Materials Required-

— Copies of **Development of Respect & Understanding** — Appendix C.19

— Copies of **Relating to Others — Showing Respect & Understanding** — Appendix C.20

3) Audio-visual Aids-

REMARKS:

- *The students might be introduced to the word* **empathy** *at this time, empathy being the ability to put oneself in another person's shoes and see the world from that person's perspective. It takes imagination to do this. As one's ability to use his imagination increases, so does his capacity to empathize.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.3 The student will be able to list some factors to be considered in relating to others.**

CONTENT: **2.3.1 Relating to Others**
Communicating Effectively

ACTIVITY:

- **Introduce the lesson by playing a game involving communication skills such as *Charades* or the one described under *Remarks* overleaf.**
- **Have the students enumerate some of the skills that are required to play the game effectively.**
- **Encourage the children to expand this list to include a large range of communication skills involved in relating to others by asking:**
  - — Why do we need to communicate with one another? (We communicate facts and feelings.)
  - — In what ways do we communicate facts and feelings to other people? (words, gestures, facial expressions, etc.)
  - — How do we feel when people don't understand what we are trying to communicate?
- **Divide the class into groups of 4 or 5 students and have the groups discuss things to do and things to avoid doing in communicating with others. Each group prepares a written list of do's and don't's to be posted.**
- **Encourage the children to compare their lists to those of the others, discuss, and modify their respective lists of necessary.**
- **Have the students write lists of their own in their notebooks.**
- ***Extended Activities:***
  - — Each student may make a concerted effort to follow his/her list of do's and don't's for one week and report to the class about the efficacy of the new approach.
  - — Students might interview an adult about that person's occupation and keep a diary of how they feel before, during, and after the interview, and about what the experience taught them about communicating effectively.
  - — Show the movie **Masks** and allow students the opportunity to create some of these masks which show emotion. (Mummenshantz)

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **diagrams A, B, C and D** in Appendix C.21

— Library books about people involved in communication.

3) Audio-visual Aids-

— Film: **Masks**, 14 min. Colour.
Ministère des communications du Québec,
Service de la diffusion, Montréal.

REMARKS:

- **An alternate Communication Activity**
  - — *Divide the students into groups of two or three and have each person find a loose-leaf binder, file folder, or similar item where he can keep a piece of paper out of sight.*
  - — *Give one member of each group (Student X) a copy of* **one** *of diagrams A, B, C or D in Appendix C.21 with instructions to keep it well-hidden.*
  - — *Give the other students a blank sheet of paper, this, too, to be kept hiddan.*
  - — *Student X will now carefully describe his/her diagram to the other members of the group in such a way as to make it possible for them to reproduce it on their blank papers.*
  - — *Verbal communication is permitted among group members, but no gestures are allowed. At no time during the exercise may anyone view another person's paper.*
  - — *The exercise ends when students feel that they have made an accurate reproduction.*
  - — *Have students compare their reproductions to the original and discuss what was good and what was lacking in the communication process.*

- **Communicating Effectively**

List of **do's** *might include:*
a) Try to imagine what the other person is feeling.
b) Be a good listener.
c) Tell your feelings.
d) Pay attention to gestures, facial expressions, etc.
e) Be patient.

List of **don't's** *might include:*
a) Don't raise your voice.
b) Don't interrupt.
c) Don't hog the conversation.
d) Don't nag.
e) Don't insult.
f) Don't use the silent treatment.

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: **2.3 The student will be able to list some factors to be considered in relating to others.**

CONTENT: **2.3.1 Relating to Others**
Co-operating

ACTIVITY:

- **Elicit from the students the definition of the word *co-operation* as "working together in harmony" and the reason why co-operation is necessary in relating to others.**
- **Encourage students to evaluate the spirit of co-operation which exists in their own classroom by seeking answers to the following questions:**
  - — Do you think we work well together as a class?
  - — What are some of the things we do to make this classroom a pleasant place to be and to work in?
  - — What are some of the things we could do to make our classroom even more pleasant?
- **Compose with the students a list from 2 to 5 resolutions which they would like to implement immediately and encourage them to make a concerted effort to keep these resolutions for at least one week. For starters:**
  - — We are going to walk, not run in the classroom.
  - — We are going to remember to use the words **please** and **thank you** when we borrow something.
- **At the end of the week, have a discussion about how well the resolutions were kept and how the atmosphere of co-operation was influenced by the resolutions.**
- **Encourage students to make an ongoing assignment of this lesson by adopting a new resolution every week or so.**
- ***Extended Activities:***
  - — Play a co-operative sport or game (see Appendix C.22)
  - — Work together to put on a play for the rest of the school. Have students make costumes and scenery. Publicize your event.
  - — Have a carnival in your classroom. Make booths and posters in art class. Collect materials for games — bean toss, ring throw, etc. Assign monitors to direct customers, control money, give refreshments, etc. Use your earnings to buy something that the whole class will appreciate.
  - — Learn a poem as an exercise in choral speaking and present it to the school in an assembly.
  - — Show the award-winning film **The Sand Castle** about co-operation.

RESOURCES:

1) Teacher References-

2) Materials Required-

— Copies of **Cooperative Activities** — Appendix C.22

3) Audio-visual Aids-

— Film: **The Sand Castle** — The Sandman and the creatures he sculpts cooperate to build a sand castle, only to have it destroyed.
13 mins. col. No. 106C 0077 050 J.F.B.

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.3 The student will be able to list some factors to be considered in relating to others.

CONTENT: 2.3.1 Relating to Others
Acting Fairly

ACTIVITY:

- Conduct a ten-minute writing period during which the students describe an incident in which they or someone they knew was treated unfairly. Tell them that these stories will be shared with others.
- Divide the class into groups of 5 or 6 students. Each student will share his/her story with the other members of the group, who will discuss the incident in terms of:
  - — How would I have felt if this had happened to me?
  - — What could have been done to prevent the unfair behaviour?
- Encourage each group to make a list of guidelines based on their discussion which could be included under a master list entitled ACTING FAIRLY. The list may be written on a large piece of paper or directly onto the blackboard.
- Bring the groups together to share their efforts.
- Conclude by having the class consider the meaning of "The Golden Rule" (Do unto others as you would have them do unto you) in the development of fairness in people's behaviour. (See overleaf).
- *Extended Activities:*
  - — Have the students make up little cartoon illustrations beginning with the words, "Fairness is......"
  - — Have each student describe a person he/she knows or about whom he/she has read, who exemplifies fair behaviour and would serve as a model for the student's own behaviour. The description should be written in the students' notebooks.
  - — Distribute copies of **Opinions on Punishment** Appendix C.17 to be completed individually and then discussed in small groups and finally as a whole class.
  - — See **Remarks** overleaf.

RESOURCES:

1) Teacher References-

— Galbraith & Jones, **Moral Reasoning**, Greenhaven Press, Inc., Minnesota, 1976

— Scharf, McCoy & Ross, **Growing Up Moral**, Winston Press, Minnesota, 1979

— Hall, Robert T. **Moral Education: A Handbook for Teachers**, Winston Press, Minnesota, 1979

2) Materials Required-

— Copies of **Opinions on Punishments** — Appendix C.17

3) Audio-visual Aids-

REMARKS:

- ***In the mind of the child, fairness is associated with the notion of how punishment is distributed: "I wasn't allowed to watch T.V.; she only got told off. That's not fair." Since the justice of rules and penalties directly affect the lives of Level Five students, you might include this topic in your lessons on acting fairly. A sample activity has been included in Appendix C.17.***

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to describe how one might act appropriately in a given social situation.

CONTENT: 2.4.1 My Behaviour With Others
With My Family

ACTIVITY:

- Have an oral review of the objectives covered so far in Module 3 focusing on the responsibility of each person to respect the personality of the other members of the family.
- Invite students to group themselves into imaginary families to make up and role play a familiar family situation. The family may consist of parents and children, brothers and sisters, and uncle and niece, or any other combination of family members. (See *Remarks* overleaf and *Methodology* page 39.)
  - — The role-play will be done in two parts:
    1. the recreation of a situation in which the people involved act inappropriately,
    2. the replaying of the same situation in which the people involved act appropriately.

  Allow the other students time to react to the role-play situations and to consider variations on appropriate behaviours: "Would you have done the same thing? Is there another possible way to behave? What if Mr. X had said something different?"
- Invite new members to enter the role-play situation and re-enact the scene with the new variable.
- Role-playing may continue in this manner until the students feel that the situation has been satisfactorily resolved.
- ***Extended Activities:***
  - — Encourage students to make a conscious efort to monitor their own behaviour within the family for a few days and then write a report about what they learned of themselves.
  - — Students might draw a comic strip sequence of a situation involving themselves and other family members.
  - — Students might pay attention to interaction among family members in television situation comedies and discuss the appropriateness of the behaviour with their classmates.
  - — Show the film **The Mitt** or **Jamie: The Story of a Sibling**, or other films about family life in modern times.

RESOURCES:

1) Teacher References-

— Hall, Robert T. **Moral Education: A Handbook for Teachers**, Winston Press, Minnesota, 1979

2) Materials Required-

3) Audio-visual Aids-

— Film: **The Mitt** — about the relationship between a boy and his mother, 22 mins, col. No. 106C 0178 336

— Film: **Jamie — The Story of a Sibling** — a study of the youngest member of a family, 28 mins. b&w No. 106C 0164 112 N.F.B.

— Film: **Growing up at Paradise** — childhood memories recorded in home movies, 20 mins. col. No. 106C 0178 039

REMARKS:

- *Students might use one of the following topics to develop their role-play situations:*

  — *Use of the telephone*
  — *Table manners*
  — *Chores*
  — *Introducing friends to parents*
  — *Settling arguments*
  — *Visiting relatives*
  — *Privacy*
  — *Homework*
  — *Curfews.*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to describe how one might act appropriately in a given social situation.

CONTENT: 2.4.1 My Behaviour With Others
With My Friends

ACTIVITY:

- Review with students some of the peer pressures which infuence their behaviour as described in previous lessons. (See page 227.)
- Encourage them to use some of these factors as the basis of a social situation which they can create for a role-play. This activity should be done in small groups. (See *Remarks* overleaf.)
- Collect the suggested situations for role-play and read one to the class, inviting solutions which would demonstrate appropriate behaviour, e.g. caring, responsibility.
- Have some of these behaviours role-played and then discussed again in terms of appropriateness for the situation. More role playing may ensue as further suggestions are given.
- When ideas are exhausted, have the students return to their small groups to make a statement about appropriate behaviour in the situation they had created for role-playing.
- ***Extended Activities:***

  — Have a discussion followed by a written essay based on the statement. "How we behave towards our friends will determine how they behave towards us."

  — Show a film about friendship and behaviour with peers:

  e.g. — **The Boy Next Door**

  — **The Huntsman**

  — **Teach Me to Dance**

RESOURCES:

1) Teacher References-

— Hall, Robert T., **Moral Education: A Handbook for Teachers**, Winston Press, Minnesota, 1979

2) Materials Required-

3) Audio-visual-

— Film: **The Boy Next Door** — friendship between English and French-speaking boys, 18 mins. col. No. 106C 0362 026 N.F.B.

— Film: **The Huntsman** — two older boys try to interfere with a young boy's business adventure, 16 mins. col. No. 106C 0172 022 N.F.B.

— Film: **Teach Me to Dance** — friendship between English Canadian and Ukranian Canadian, 28 mins. col. No. 106C 0178 295 N.F.B.

REMARKS:

- *Situations which might be explored by the students could include:*
  - *Smoking*
  - *Drugs*
  - *Use of the telephone*
  - *Stealing*
  - *Ostracism*
  - *Accepting an invitation*
  - *Refusing an invitation*
  - *Girl — boy relationship*
  - *Vandalism*

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to describe how one might act appropriately in a given social situation.

CONTENT: 2.4.1 My Behaviour With Others
With My Classmates

ACTIVITY:

- **Review the idea that a caring, responsible attitude usually results in appropriate behaviour in any situation by referring to the role play situations the students worked through in previous lessons.**
- **Apply this idea to the classroom by presenting the students with a situation and having them describe briefly what they would feel to be caring, responsible behaviour by all concerned. You might consider such examples as:**
  - — You are in the middle of a test. Your pen runs out of ink and you don't have a pencil. The teacher is correcting books and does not look in your direction. What do you do?
  - — The teacher is called out of the classroom, you are left alone with instructions to remain at your seat and work quietly. Someone in the room throws an eraser at you. What do you do?
- **Distribute copies of the worksheet *My Behaviour With My Classmates* (Appendix C.23) and have the students complete the work individually or in pairs.**
- **Allow time for oral discussion of the various responses to the worksheet situations in terms of their appropriateness.**
- ***Extended Activities:***
  - — Students may wish to continue the role-playing activity used in previous lessons using real or imagined classroom situations.
  - — Students might send notes or give a pat on the shoulder to classmates when they exhibit caring, responsible behaviour.
  - — Show the film **Happiness is Loving Your Teacher** or **Sir! Sir!**

RESOURCES:

1) Teacher References-

2) Materials Required-

- Copies of **My Behaviour With My Classmates** — Appendix C.23

3) Audio-visual Aids-

- Film: **Happiness is Loving Your Teacher** — a substitute teacher is confronted with a classroom full of unruly students. 28 mins. co. No. 106C 0177 014 N.F.B.
- Film: **Sir! Sir!** — students and teachers reverse roles in a Toronto classroom. 20 mins. No. 106B 0168 163 N.F.B.

REMARKS:

LEVEL: 5

MODULE: 3

INTERMEDIATE OBJECTIVE: 2.4 The student will be able to describe how one might act appropriately in a given social situation.

CONTENT: 2.4.1 My Behaviour With Others
With Adults in the Community

ACTIVITY:

- **Ask students to generate a list of adults with whom they interact in public and write it on the blackboard: store clerks, bus drivers, passengers on the bus, police, clergy, doctors, old people, neighbours.**
- **Invite their comments about how they behave or how they see other children behave towards these adults.**
- **Focus the discussion on the responsibility of all people to treat one another with respect:**
  - Why are children expected to behave politely towards adults?
  - How are adults expected to behave towards one another?
  - How do you expect adults to behave towards children?
  - What would your community be like if the people in it did not behave in a caring, responsible manner?
- **Ask the students to reflect on the comments that have been made during the class period and then write an essay in their notebooks about their own behaviour with adults in the community, taking into account both the good aspects and the areas which need improvement. The composition may be kept private.**
- ***Extended Activities:***
  - Encourage students to create skits or **Readers' Theatres** involving interaction between adults and children with the adult saying, "Children are so respectful nowadays," as a closing statement.
  - Invite a bus driver or police officer to the classroom to speak about the relationship between safety and good conduct in public places.
  - Introduce students to the word **etiquette** and read a few excerpts from a book of etiquette. Students are usually quite fascinated to learn that books have been written about correct behaviour in society.
  - Show the film **Beginning Responsibility: Manners in Public.**
  - Show the film **A One/Two/Many World.**

RESOURCES

1) Teacher References-

2) Materials Required-

- A book of etiquette — e.g. Amy Vanderbilt's **Book of Etiquette** or Emily Post's **Book of Etiquette.**

3) Audio-visual Aids-

- Film: **Beginning Responsibility: Manners in Public.** 10 mins, colour. Coronet Instructional Media

- Film: **A One/Two/Many World** — children put on the uniforms of adults in symbolic language. 16 mins. col. No. 106C 0170 104 N.F.B.

REMARKS:

MODULE 3
Bibliography

Aware — Wesley Pub. Co., Mehlo Park, California, 1977.

Beginning Values Clarification Strategies for the Classroom
Pennant Press, La Mesa, California, 1975.

Beck, McCoy, Cameron — **Reflecting on Values** — OISE Press, Ontario.

Burt, J.J. & Brower-Meeks, L. — **Education for Sexuality**
W.B. Saunders Co., Toronto, 1975.

. "The Changing You" from the **Becoming a Person Program**
Benziger, Bruce and Glencoe, Inc. N.Y. 1970.

Dixon, Dottie — **Teaching Children to Care**
23rd Publications, Missouri, 1981.

Ferguson, Marilyn — **The Aquarian Conspiracy**
Thos. Nelson & Sons, Don Mills, Ont. 1980.

Fowler, James & Keen, Sam — **Life Maps: Conversations on the Journey of Faith**
Winston Press, Minnesota, 1978.

Galbraith, Jones — **Moral Reasoning — Adapting Kohlberg to the Classroom**
Greenhaven Press, Inc., Minneapolis, U.S.A. 1976.

Growing Up, Reaching Out — Lakeshore School Board, Pointe Claire.

The Human Story — Scott, Foresman & Co., Illinois, U.S.A., 1967.

Hall, Robert T. — **Moral Education: A Handbook for Teachers**
Winston Press, Minnesota, 1979.

Harmin, Merrill — **Clarifying Values Through Subject Matter: Applications for the Classroom** — Holt, Rinehart & Winston, Canada, 1973.

Hennessy, Thomas — **Value & Moral Development**
Paulist Press, N.Y., 1976.

Imbiorski, Rev. Walter — **Becoming a Person**
Benziger, Bruce & Glencoe Inc., New York, 1970 (Teacher's edition).

Johnson, D.W. —**Reaching Out: Interpersonal Effectiveness and Self-actualization**
Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1972.

Orlick, Terry —**The Cooperative Sports and Games Book**
Pantheon Books, New York, 1978.

Scarf, McCoy & Ross — **Growing Up Moral**, Winston Press, Minnesota, 1979.

You and Your Health — Level 5, 6. Scott, Foresman & Co., Glenview, Illinois, 1977.

SECTION SIX

Appendices

APPENDIX A

Resource Pages
for
The Judaeo – Christian Story
Module 1

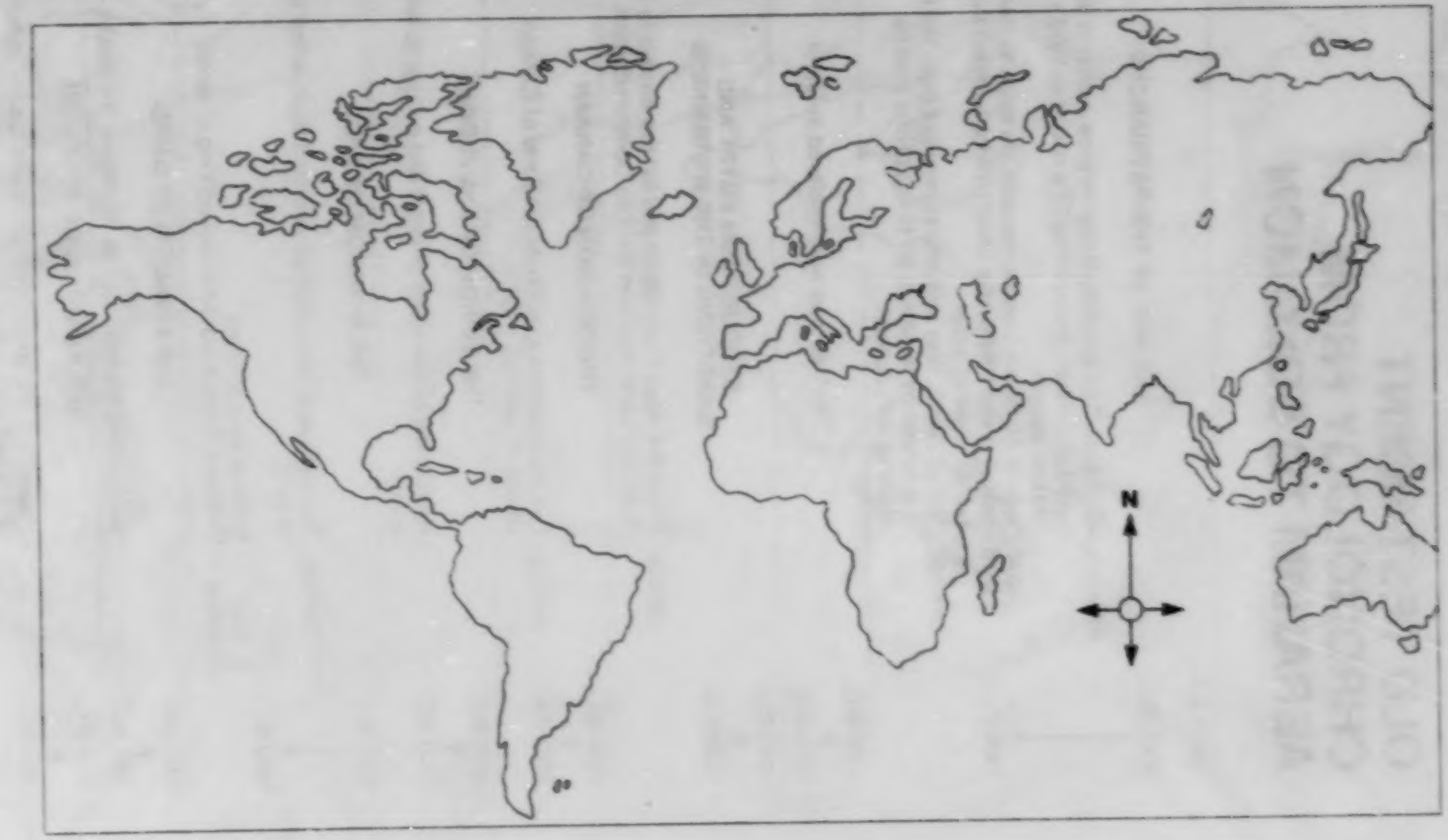
APPENDIX

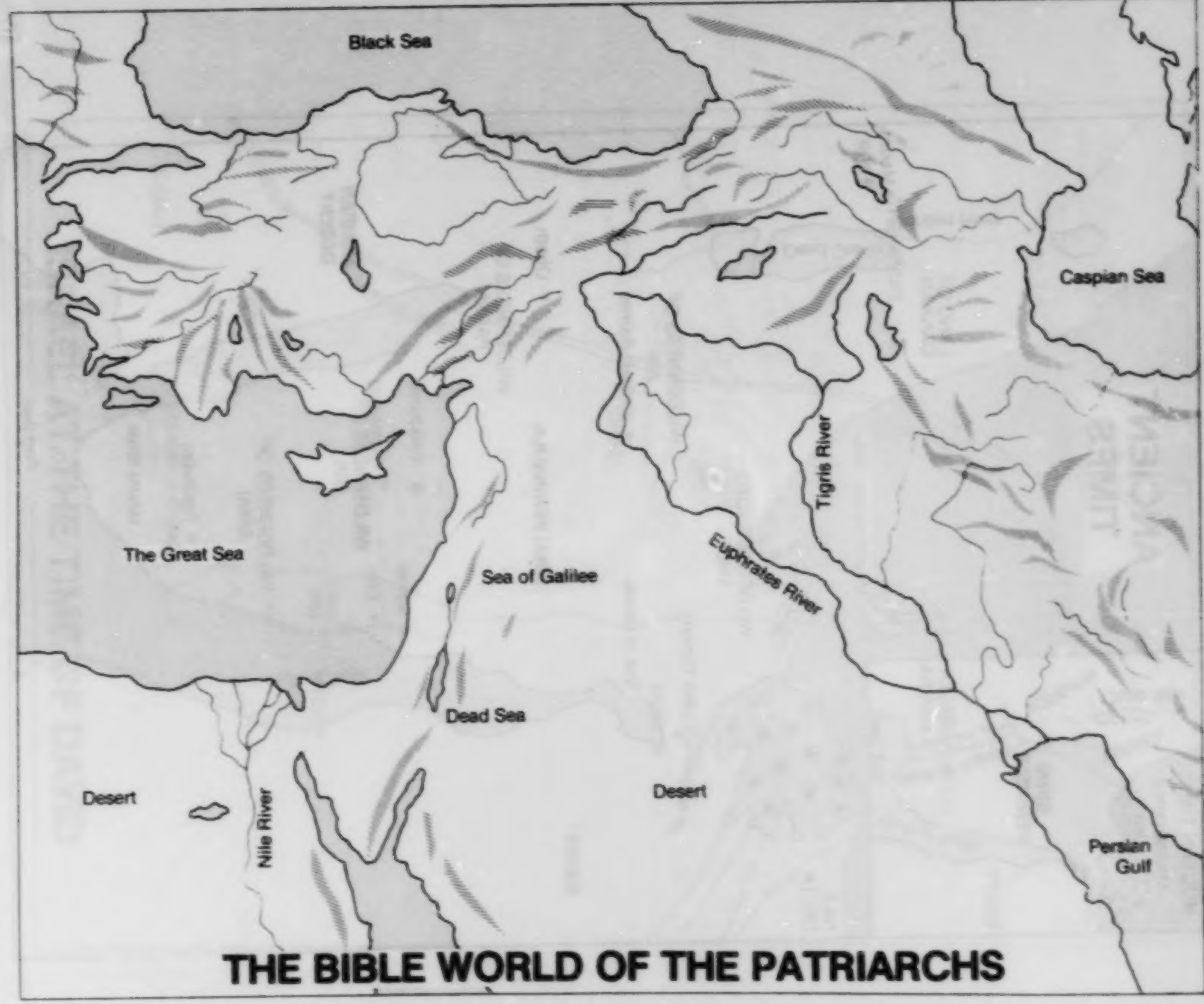
Resource Pages
for
The Judaeo-Christian Story
Module 1

OLD TESTAMENT CHRONOLOGY FROM ABRAHAM TO SOLOMON

Years B.C.		
2000 B.C. ↓ 1400 B.C.		**THE AGE OF THE PATRIARCHS**
	Abraham -	Call from God to establish the Hebrew nation in the Land of Canaan; the promise of a nation as God's chosen people.
	Isaac -	Son of Abraham. Lived a nomadic life close to Canaan.
	Jacob -	Son of Isaac. Had twelve children who founded the twelve tribes of Israel.
	Joseph -	Son of Jacob. Was sold into slavery in Egypt. His family was forced by famine to go to Egypt and thus be reunited with Joseph.
1400 B.C. ↓ 1275 B.C.		The Hebrews were enslaved in Egypt.
1275 B.C. ↓ 1235 B.C.		**EXODUS FROM EGYPT AND WANDERING IN THE WILDERNESS**
	Moses -	Freed the Jews From Egypt and led the exodus to the Promised Land, received the Ten Commandments.
1235 B.C. ↓ 1200 B.C.		**THE INVASION OF CANAAN**
	Joshua -	Led the Israelites to conquer the Land of Canaan (Battle of Jericho).
1200 B.C. ↓ 1050 B.C.		**THE PERIOD OF THE JUDGES**
		Each of the twelve tribes of Israel had a judge to lead them.
1050 B.C. ↓ 1002 B.C.		**THE KINGDOM OF SAUL**
	1. Samuel -	The last judge, also prophet, anointed Saul as first king of Israel.
	2. Saul -	The first king of Israel.
	3. David -	Defeated Goliath, became second king of Israel.
1002 B.C. ↓ 962 B.C.		**THE KINGDOM OF DAVID**
		David united Israel and made Jerusalem the capital.
962 B.C. ↓ 922 B.C.		**THE KINGDOM OF SOLOMON**
		Israel's "Golden Age". Solomon built a temple to house the Ark of the Covenant.

A VOYAGE FROM CANADA TO THE BIBLE LANDS

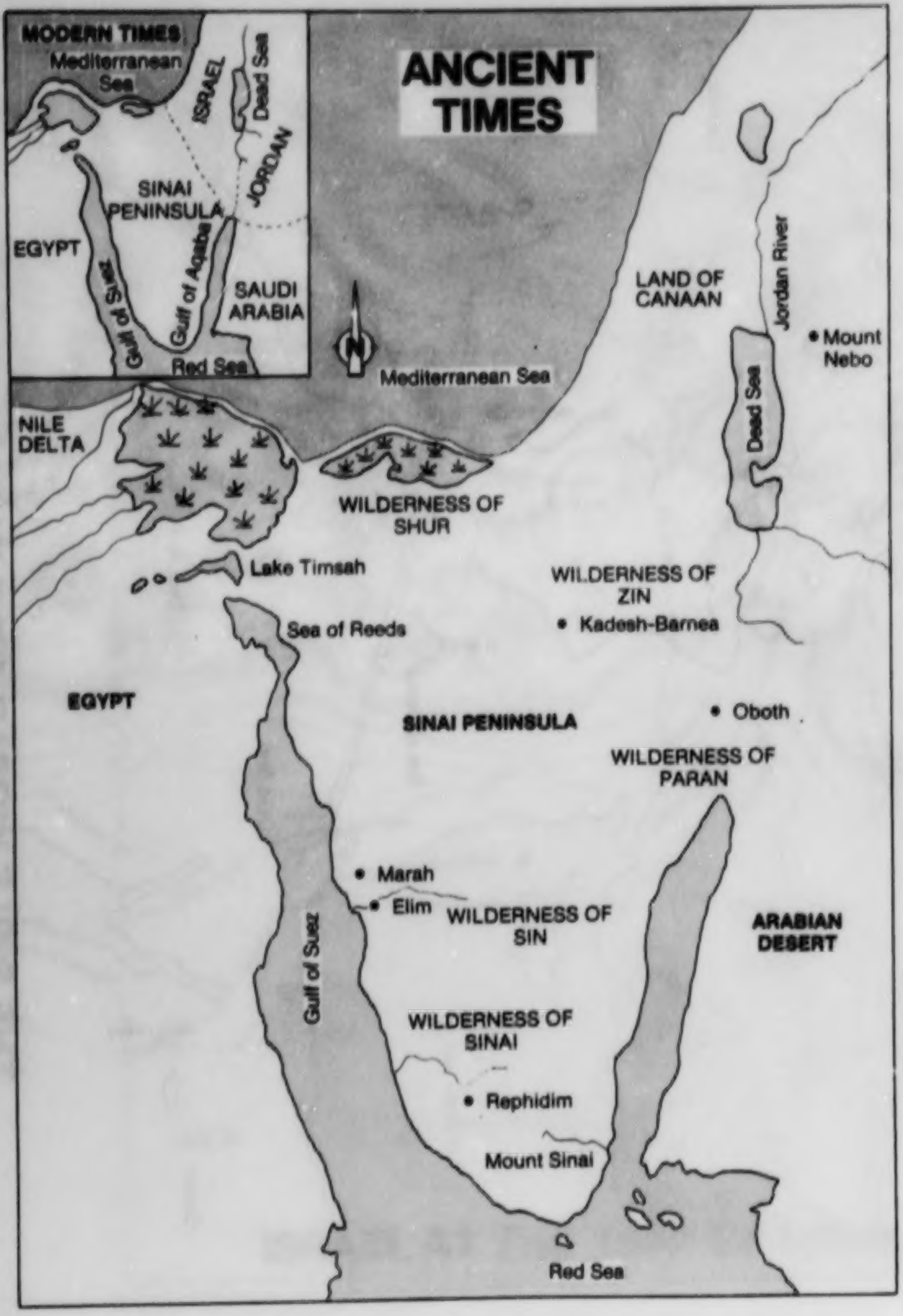


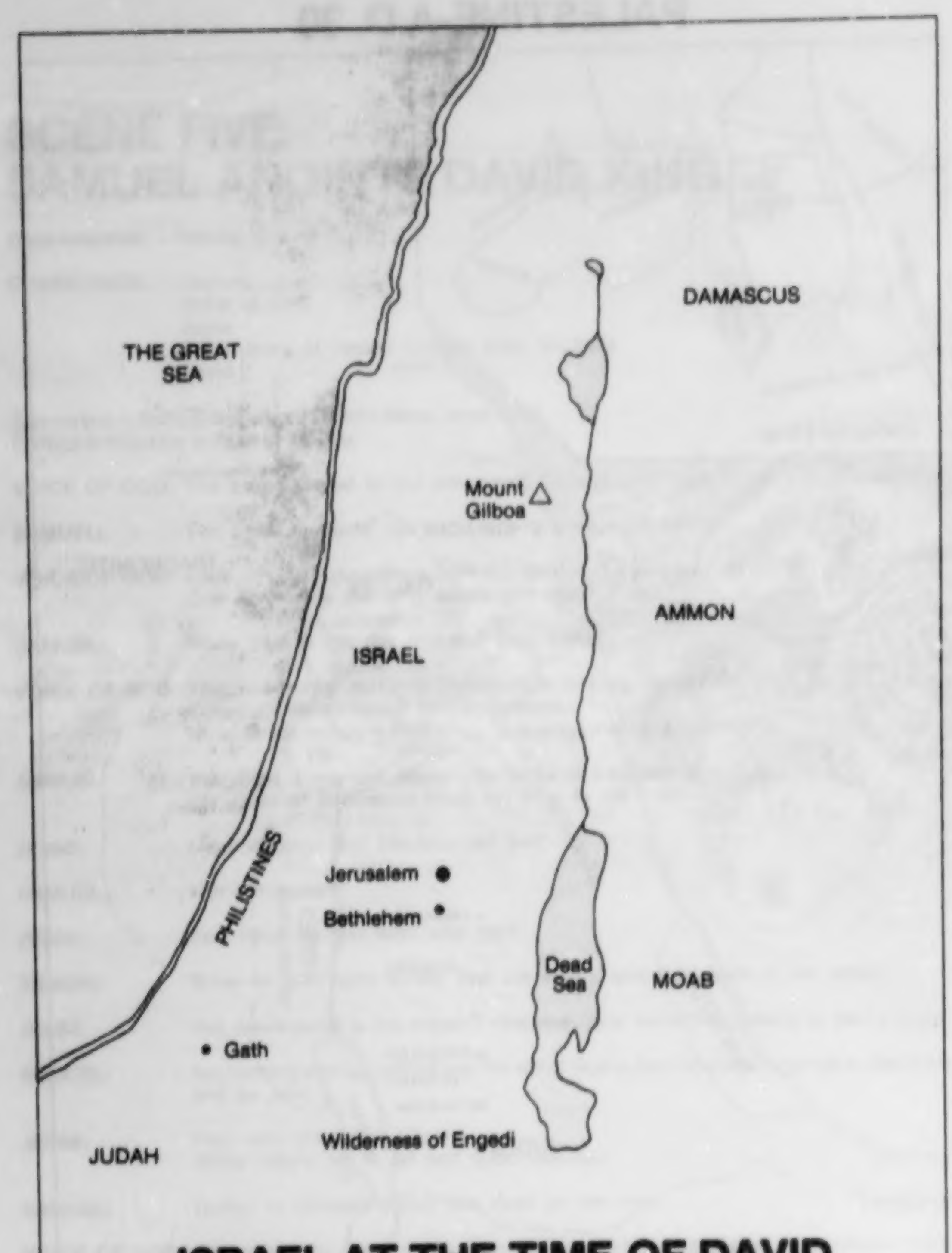


Black Sea
Caspian Sea
The Great Sea
Sea of Galilee
Dead Sea
Tigris River
Euphrates River
Desert
Desert
Nile River
Persian Gulf

THE BIBLE WORLD OF THE PATRIARCHS

A4

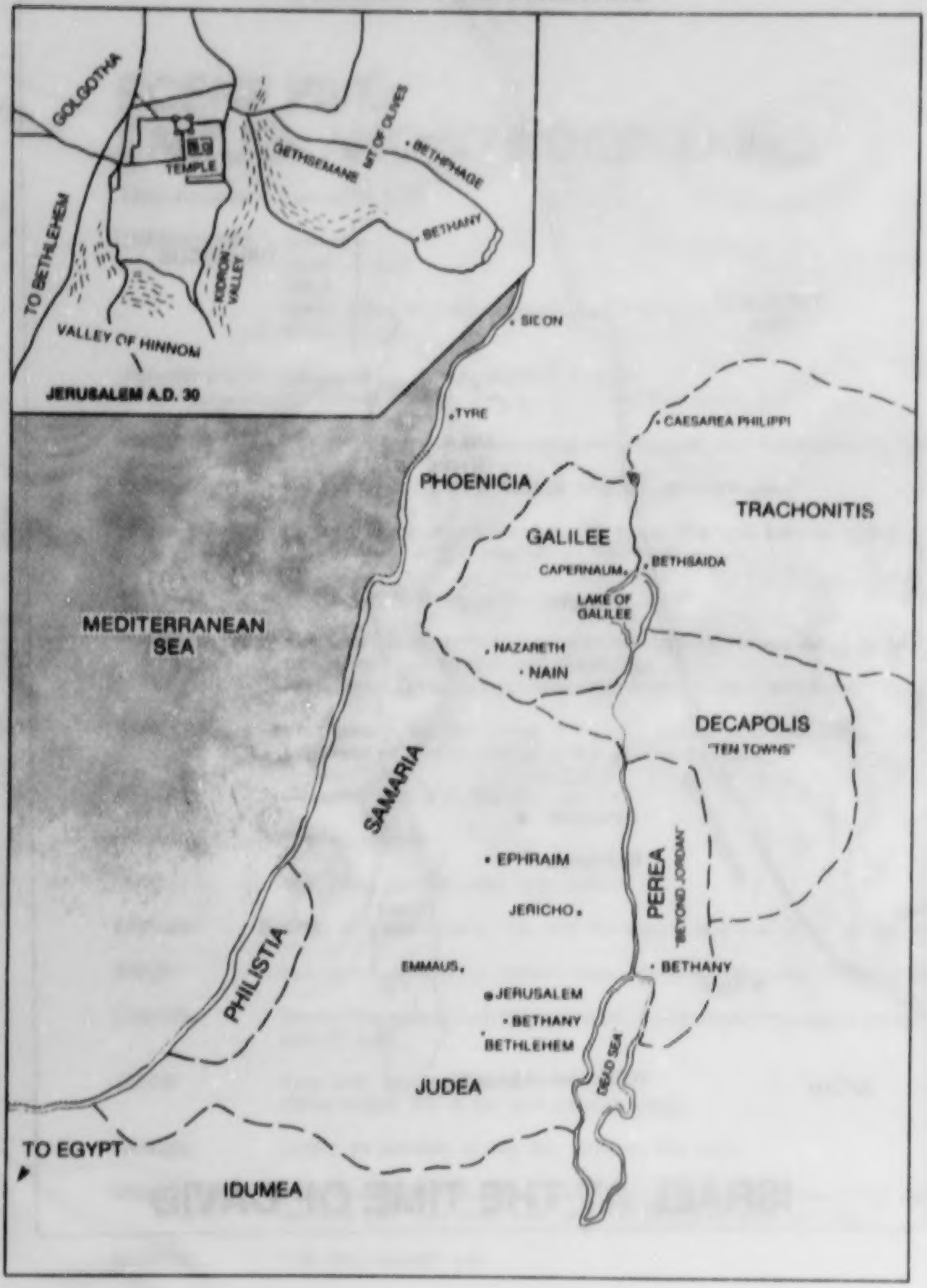

MODERN TIMES
Mediterranean Sea
ISRAEL
Dead Sea
JORDAN
SINAI PENINSULA
EGYPT
Gulf of Suez
Gulf of Aqaba
SAUDI ARABIA
Red Sea
ANCIENT TIMES
N
Mediterranean Sea
LAND OF CANAAN
Jordan River
Mount Nebo
Dead Sea
NILE DELTA
WILDERNESS OF SHUR
Lake Timsah
Sea of Reeds
WILDERNESS OF ZIN
Kadesh-Barnea
EGYPT
SINAI PENINSULA
Oboth
WILDERNESS OF PARAN
Marah
Elim
WILDERNESS OF SIN
ARABIAN DESERT
Gulf of Suez
WILDERNESS OF SINAI
Rephidim
Mount Sinai
Red Sea


THE GREAT SEA
DAMASCUS
Mount Gilboa
AMMON
ISRAEL
PHILISTINES
Jerusalem
Bethlehem
Dead Sea
MOAB
Gath
Wilderness of Engedi
JUDAH

ISRAEL AT THE TIME OF DAVID

A.6

PALESTINE-A.D. 30


GOLGOTHA
TEMPLE
GETHSEMANE
MT OF OLIVES
BETHPHAGE
BETHANY
TO BETHLEHEM
KIDRON VALLEY
VALLEY OF HINNOM
JERUSALEM A.D. 30
SIDON
TYRE
CAESAREA PHILIPPI
PHOENICIA
TRACHONITIS
GALILEE
CAPERNAUM
BETHSAIDA
LAKE OF GALILEE
MEDITERRANEAN SEA
NAZARETH
NAIN
DECAPOLIS
"TEN TOWNS"
SAMARIA
EPHRAIM
JERICHO
PEREA
"BEYOND JORDAN"
PHILISTIA
EMMAUS
BETHANY
JERUSALEM
BETHANY
BETHLEHEM
DEAD SEA
JUDEA
TO EGYPT
IDUMEA

SCENE FIVE: SAMUEL ANOINTS DAVID KING

Bible reference: 1 Samuel 16, 1-13

CHARACTERS: Samuel
Voice of God
Jesse
Seven Sons of Jesses, David's elder brothers
David

The setting is Bethlehem, where David's father Jesse lived.
Samuel is standing in front of an altar.

VOICE OF GOD: You have listened to my command, Samuel, and have come to Bethlehem.

SAMUEL: Yes. Lord, but I do not know why you sent for me.

VOICE OF GOD: Look at Jesse over there with his family. Do you see his sons? One of them is the king whom you must anoint.

SAMUEL: While Saul is still the anointed king, Lord?

VOICE OF GOD: Yes, Saul has proved himself unworthy to be king. He was very good, but now he has turned to disobedience and selfishness.
Now, Israël needs a new king. You must do as I command.

SAMUEL: Yes, Lord, I will call Jesse. (He walks to one side and calls.)
Let Jesse of Bethlehem bring his gifts to the altar!

JESSE: (Approaching) Sir? Did you call me?

SAMUEL: You are Jesse?

JESSE: Yes, What do you want with me?

SAMUEL: Bring all your sons to me, first the eldest, and then each of the others.

JESSE: But, sir — what is the matter? Have we done something wrong in God's sight?

SAMUEL: No, nothing wrong. I will tell you the will of God when I have seen your sons. Call them one by one!

JESSE: Very well. (He calls) Eliab!
(Eliab enters. He is tall and good-looking.)

SAMUEL: (softly, to himself) Surely this must be the man.

VOICE OF GOD: (Heard only by Samuel) No, Samuel. Do not look on his face or his stature. I have rejected him. You must look into the hearts of men, as I do.

SAMUEL: Call your second son.

JESSE: Abinadab, please come here.
(Abinadab enters.)

SAMUEL: This is not the one I am seeking, either. Jesse, send me another son.

(Jesse calls his sons one by one until all seven have come and gone.)

SAMUEL: I have not yet met the one I am seeking. Jesse, do you have any more sons?

JESSE: Only my youngest boy, David. I didn't call him in, because....

SAMUEL: Call him. The Lord commands me to see all of your sons.

JESSE : Very well, Eliab! Call David in from of the sheepfold! He is only sixteen and spends his time looking after our sheep.
I didn't think....

SAMUEL: We must do as God commands, Jesse. Has the boy fought with the Army yet?

JESSE: No. He stays here on the farm when the others go away. Just a country boy, a good singer too, and he makes up his own songs for the guitar. But....

DAVID: (Running in, breathless) You wanted me, Father?

JESSE: Yes, David. The prophet Samuel wishes to speak to you.

VOICE OF GOD: Look at this boy, Samuel. There is your king.

SAMUEL: God be praised! I have found him! Leave me alone with David, Jesse.

JESSE: What? David? What can God want with him?

SAMUEL: Leave us alone! (Jesse goes out slowly). David, I am the prophet of the Lord. I do not speak or act for myself, but for Him. Kneel down!

DAVID: Yes, sir.

SAMUEL: David, neither you nor I can fully understand the will of God in this. It will be shown to you later. I anoint you in the name of God, as the chosen future King of all Israel. Make yourself ready, by praying and by the training of your mind and body and heart! God will reveal to you how you are to serve Him. Do you accept this responsibility?

DAVID: Yes, sir. If you say that it is his will, I accept. I will do my best to serve King Saul, and to follow wherever God leads me.

SAMUEL: Then go back to your sheep, my boy. And may the blessing of God always go with you!

Adapted from: "Samuel Anoints David King,", from **The Bible as a Drama** by Lawrence Waddy. © 1975 by The Missionary Society of St. Paul the Apostle in the State of New York, used by permission of the Paulist Press.

Psalm 23

1. The Lord is my shepherd: I shall not want.

2. He maketh me to lie down in green pastures: he leadeth me
beside the still waters.

3. He restoreth my soul: he leadeth me in the paths of righteousness
for his name's sake.

4. Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5. Thou preparest a table before me in the presence of mine enemies;
thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life:
and I will dwell in the house of the Lord for ever.

— King James Version

Psalm 23

1. The Lord is my shepherd;
I have everything I need.

2. He lets me rest in fields of green grass
And leads me to quiet pools of fresh water.

3. He gives me new strength.
He guides me in the right parts,
As he has promised.

4. Even though I go through the deepest
darkness;
I will not be afraid, Lord,
For you are with me.
Your shepherd's rod and staff protect me.

5. You prepare a banquet for me,
Where all my enemies can see me;

You welcome me as an honoured guest
And fill my cup to the brim.

6. I know that your goodness and love
Will be with me all my life;
And your house will be my home
As long as I live.

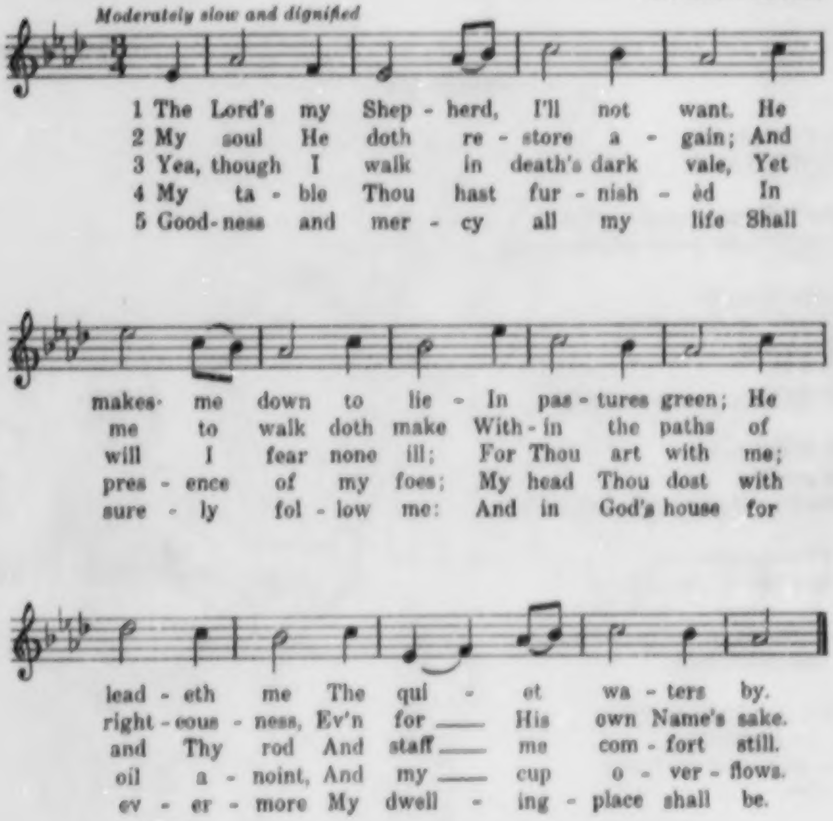
From: **The Good News Bible**
© American Bible Society,
1976, used by permision
of the Canadian Bible Society

35 THE LORD'S MY SHEPHERD, I'LL NOT WANT

This metrical paraphrase of Psalm 23 is from the Scottish Psalter of 1650, a book which superseded an earlier volume of metric psalms which had been introduced by John Knox upon his return in 1559 from exile in Geneva. The tune is by Hugh Wilson, a Scottish teacher, shoemaker and amateur musician.

Scottish Psalter, 1650

Hugh Wilson, 1766-1824
Tune MARTYRDOM


Moderately slow and dignified
1 The Lord's my Shep - herd, I'll not want. He
2 My soul He doth re - store a - gain; And
3 Yea, though I walk in death's dark vale, Yet
4 My ta - ble Thou hast fur - nish - èd In
5 Good - ness and mer - cy all my life Shall
makes me down to lie In pas - tures green; He
me to walk doth make With - in the paths of
will I fear none ill; For Thou art with me;
pres - ence of my foes; My head Thou dost with
sure - ly fol - low me: And in God's house for
lead - eth me The qui - et wa - ters by.
right - eous - ness, Ev'n for His own Name's sake.
and Thy rod And staff me com - fort still.
oil a - noint, And my cup o - ver - flows.
ev - er - more My dwell - ing - place shall be.

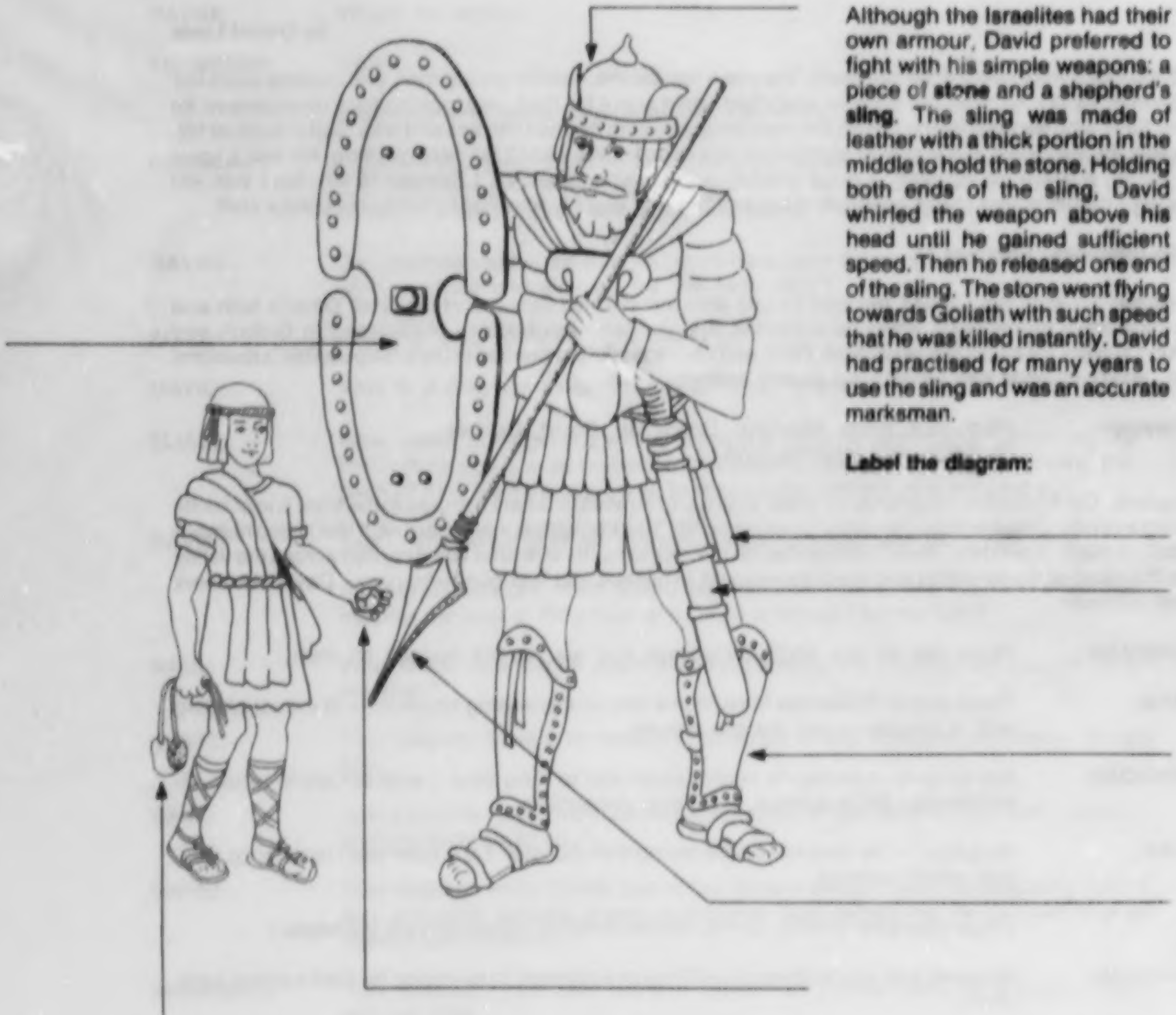
Songs of Praise for Schools
Ryerson Press (Elementary Level)
Permission granted by P.S.B.G.M.

Weapons Used in the Story of David and Goliath

Goliath wore full-armour made of iron and bronze. It was extremely heavy and hampered movement, but Goliath was well protected. He wore a **helmet** on his head, **greaves** on his shins, and a **coat-of-mail** on his trunk. The coat-of-mail was made by riveting metal scales in an overlapping formation to a leather tunic in a similar manner to placing shingles onto a roof. Goliath carried a sword at his belt and a **spear** in one hand. The spear tip was made of iron, a rare metal at that time. In the other hand, Goliath carried a bronze **shield**.

Although the **Israelites** had their own armour, David preferred to fight with his simple **weapons**: a piece of **stone** and a shepherd's **sling**. The sling was made of leather with a thick portion in the middle to hold the stone. Holding both ends of the sling, David whirled the weapon above his head until he gained sufficient speed. Then he released one end of the sling. The stone went flying towards Goliath with such speed that he was killed instantly. David had practised for many years to use the sling and was an accurate marksman.

Label the diagram:



THAT DARING, DASHING, DAZZLING YOUNG “DUDE” FROM BETHLEHEM OR ISRAEL’S VERSATILE KING DAVID

by Daniel Lesar

If good looks were needed, he had them. "He was a handsome, healthy young man, and his eyes sparkled" (I Samuel 16:12). Samuel, the prophet and chief talent scout for God, was looking for a replacement for King Saul, who was fast losing out on the popularity poll with his own citizens and with God (I Samuel 16). He was the youngest in a family of eight boys. His appearance wasn't his only blessing. He was a good musician, a brave young man, a good soldier, and an able speaker (I Samuel 16:18). Saul was not ignorant of this young man's talents and capabilities and quickly enrolled him into his palace staff.

Bible reference: I Samuel 17

Purpose: To illustrate David's reaction to one who insulted his nation and his God. David's faith and courage were tremendous when he accepted the gigantic responsibility of challenging Goliath and risking slavery for all his fellow citizens. Faith and courage is often needed in life's "impossible" situations and David's episode with Goliath is a classic example.

Characters: King Saul, Eliab, Abinidab, Shammah, David, Goliath
Philistine and Israelite soldiers.

Location: On a hill in the bushlands of Israel, a group of Israelite soldiers camped at the front line of battle facing a similar camp across the valley on another hill. The Philistines were there with their hero number "One", Goliath, a genuine "Hulk". He needed no microphone; his powerful voice carried across the valley into the camp of the Israelites and made them speak in hushed and trembling whispers ... David's brothers meet to mourn...

SHAMMAH: When will all this end? Forty days and we haven't budged an inch...

ELIAB: Those pagan Philistines have us in a very embarrassing situation — like a cat playing with a mouse — we are the mouse.

ABINADAB: Not so loud — someone might report you to King Saul. I wish someone would do something; the suspense is getting unbearable.

ELIAB: King Saul — He should be here facing that monster. He is taller than most of us. Say, look who's coming.

(Their youngest brother, David, comes ambling along carrying packages.)

SHAMMAH: Whoever told you to come here? You're supposed to be caring for Dad's sheep back home.

DAVID: Sorry to intrude fellows, but Mom and Dad send you their greetings and of course some good homemade food.

ABINADAB Great! We are starved for good food. I'm tired of beans all the time.

(They quickly open the packages and ravenously devour...)

ELIAB: This is a feast, fellows, in spite of the circumstances.

DAVID: Why? What's the trouble?

SHAMMAH: Well, it's like this David. The Philistines have this monstrous fellow called Goliath from a place called Gath. Now everyday about this time he comes out on that ledge you see on the hill on the other side of the valley. He curses us, threatens us, and challenges one of us to fight him to settle it all... By the way, there he comes now.

ABINADAB: And not one of us is nine feet high with armour like his. One swing with his sword and he can't miss.

DAVID: What's he saying?

SHAMMAH: Listen...

(The booming voice sounds across the valley...)

GOLIATH What are you doing there you lazy bunch of Israelites, you cowards — you slaves of Saul? Choose one of your men to fight me. If he wins and kills me, we will be your slaves. If I kill him you will all be our slaves. Pick someone; scared, aren't you?

DAVID: Do you mean to tell me that you guys have been listening to this Goliath spout this stuff morning and evening for the forty days?

ELIAB: Yes, but who dares to fight him?

DAVID: This is a disgrace to Israel and to God. Why should this be so?

ELIAB: Now, David, don't get any wrong ideas and think us cowards or something like that. I think you should be back home helping Dad and not here criticizing the work of King Saul's army. Learn to respect the soldiers who fight for you.

DAVID: Can't I even ask a question? Where is your courage, your faith, your God?

(Others soldiers get into a heated argument with David and soon the disturbance reaches the ears of King Saul and David is brought before him.)

SAUL: What is this disturbance you are causing among the soldiers? Do you realize the situation?

DAVID: Your Majesty, there is no reason to be afraid of this Philistine monster — I'll fight him.

SAUL: Just a minute young man. Goliath is an experienced soldier. You don't stand a chance. How could you?

DAVID: Your Majesty, while taking care of my father's sheep I killed an attacking bear, a lion, and other animals. It was no problem. God helped me. He can also help me against this Philistine.

SHAMMAH: Your Majesty, I have seen some of the animals he has killed. He is quite accurate with his sling.

SAUL: Incredible! All right, go and may God help you again, but here, take my armour and helmet. You will need it.

(David, with the help of servants, tries to put on King Saul's armour, helmet and sword. When he tries to walk, he moves awkwardly and almost falls.)

DAVID: Your Majesty, I'm sorry but these are not my size and I can't fight with them on. I don't need them.

SAUL: But how do you expect to face Goliath?

(David reaches under his leather tunic and shows his slingshot.)

DAVID: When God is with me this is all I need. This, and a small, smooth stone.

SAUL: I wish I had more soldiers like you. Go, and God be with you.

DAVID: I'm sure He will be.

(David picks up five smooth stones in a nearby creek and hurries on his way to meet Goliath whose voice is heard in the distance. As he crosses the valley between the two armies, he is quickly spotted by Goliath)

GOLIATH: Well, well, what's this I see? What little runt are the Israelites sending me? Look, you little creepy crawler, what's that a pea-shooter in your hand? Come here — I'll make you into hamburger and feed you to the wild animals.

DAVID: All that hardware you've got on isn't going to help you too much, Mr. Big. Your cussin' days are over. You have insulted the God of Israel enough and this day God will help me defeat you and your body will become bird food.

(Goliath walks toward David. David runs toward Goliath and, at the same time, reaches into his bag and puts a stone in his sling.)

GOLIATH: Can you beat that — the little varmint is really serious. I'll just dispatch him...

(Before Goliath can utter his next word, David has sent a stone with the speed of a bullet into the forehead of Goliath. Goliath roars and falls faceward to the ground. David quickly removes Goliath's sword and beheads him. The onlooking Philistine soldiers soon recover from the initial shock and run for their lives into the forest with the Israelites on their heels)

THE STORY OF THE ARROWS

Reader's Theatre

A poem to be read aloud by 5 narrators.

Nar. 1 The prince was sad and lonely when
his friend had gone away
The time passed slowly "Jonathan!"
a soft voice called one day.

Nar. 2 "David" Jonathan exclaimed
Nar. 1 "Sh-h-h, quiet." David said.
"Is it safe?" he asked. "Or does
the king still want me dead?"

Nar. 2 "We'd better go out to the field,"
suggested Jonathan.

Nar. 3 They found a place where they would not
be seen by anyone.

Nar. 2 'You hide behind that rock," the prince
told David. "Then just wait.
And I'll find out tomorrow if
the king's still filled with hate,
I'll come here afterward. I'll bring
my arrows and my bow.
The king will think that I intend
to practise when I go.

"I'll shoot three arrows. If I tell
the boy I bring with me,
'The arrows are beyond you,' then
you'll know my father's wrath is gone.
It will be safe — come back."

Nar. 1 Then Jonathan went home again,
and David hid — to wait.

Nar. 3 A royal feast was held by Saul
next day. And as he ate,
he noticed David's empty place.

Nar. 4 "Where is he?" shouted Saul.

Nar. 2 "You hate him. Why? begged David's friend.
"He's done no wrong at all."

Nar. 4 "The people love him more than me!"
Saul stormed. "You foolish son!
You won't be king if David lives!
He MUST die, Jonathan!"

Nar. 5 The prince could eat no food; he left
in anger, feeling sad.
Saul threw his spear in fury.
But his aim was very bad.

Nar. 3 Prince Jonathan loved David, and
he knew that he must go
to warn his friend; and so he took
his arrows and his bow
and went out to the field. He aimed
and pulled back on the string.

Nar. 1 Behind the rock young David heard
three arrows — ping! ping! ping!

Nar. 5 Then David heard the arrow boy
the prince brought with him, scurry

Nar. 2 "The arrows are beyond you, lad,"
the prince called. "Don't wait. hurry!"

Nar. 3 The boy picked up the arrows.

Nar. 2 Said the prince, "That's all today.
Go home, lad," David came out when
the boy had gone away,

Nar. 4 The friends were brokenhearted;
their eyes were filled with tears.
They knew they might not meet again
for many, many years.

Nar. 2 "You'll be the king someday, my friend."
said Jonathan, "I know,
Please don't forget me, David, or
my children. Quickly — go!"

Nar. 1 "I won't forget you ever, friend,"
said David, filled with sadness;
then left his friend and ran to hide
from Saul's dread hate and madness.

Copied from **Heroes** with
permission from Lakeshore
School Board

A.12:1

David's Lament (II Sam. 1:19-27)

Version I

17. David sang this lament for Saul
and his son Jonathan, [18] and ordered
it to be taught to the people of
Judah. (It is recorded in THE BOOK
of JASHAR.)

19. On the hills of Israël our
leaders are dead!
The bravest of our soldiers
have fallen!

20. Do not annouce it in Gath
or in the streets of Ashkelon.
Do not make the women of
Philistia glad;
do not let the daughters of
pagans rejoice.

21. May no, rain or dew fall on
Gilboa's hills;
may its fields be always
barren.
For the shields of the brave lie
there in disgrace;
the shield of Saul is no
longer polished with oil.

22. Jonathan's bow was deadly,
the sword of Saul was
merciless,
striking down the mighty,
killing the enemy.

23. Saul and Jonathan, so
wonderful and dear;
together in life, together in
death;
swifter than eagles, stronger
than lions.

24. Women of Israël, mourn for
Saul!
He clothed you in rich
scarlet dresses
and adorned you with jewels
and gold.

25. The brave soldiers have
fallen,
they were killed in battle.
Jonathan lies dead in the
hills.

26. I grieve for you, my brother
Jonathan;
how dear you were to me!
How wonderful was your love
for me,
better even than the love of
women.

27. The brave soldiers have
fallen,
their weapons abondoned
and useless.

Good News Bible

© American Bible Society, 1976
used by permission of the
Canadian Bible Society

A.12:2

David's Lament (II Sam. 1:19-27)

Version II

19. The beauty of Israël is slain upon
thy high places

20. How are the mighty fallen!
Tell it not in Gath.
Publish it not in the streets of Askelon.
Lest the daughters of the Philistines rejoice.
Lest the daughters of the uncircumcised
triumph

21. Ye mountains of Gilboa, let there be no
dew,
Neither let there be rain upon you,
nor fields of offerings:
For there the shield of the mighty
is vilely cast away.
The shield of Saul, as though he
had not been anointed with oil.

22. From the blood of the slain
from the fat of the mighty.
The bow of Jonathan turned not back
And the sword of Saul returned not empty.

23. Saul and Jonathan were lovely
and pleasant in their lives
And in death they were not divided.
They were swifter than eagles.
They were stronger than lions.

24. Ye daughters of Israël, weep over Saul.
Who clothed you in scarlet,
with other delights.
Who put ornaments of gold upon your
apparel.

25. How are the mighty fallen in the midst
of the battle!
O Jonathan, thou wast slain
in thine high places.

26. I am distressed for thee,
my brother Jonathan.
Very pleasant hast thou been unto me.
Thy love to me was wonderful
passing the love of women.

27. How are the mighty fallen;
and the weapons of war perished.

King James Bible

A.13

THE ARK OF THE COVENANT

The experience of the Israelites during the Exodus in the desert bound them together as a people and gave them a new sense of destiny. At Mount Sinaï, Moses, through his vision, received the Ten Commandments, God's covenant with Israel. These were placed in the Ark of the Covenant, and elaborate box with two carrying poles, which symbolized national unity and the Israelites' loyalty to God.

When David brought the Ark of the Covenant to Jerusalem the ancient nomads' dream of unified Israël was realizud. It marked the beginning of Jerusalem as a Holy City.

Replicas of the original Ark of the Covenant are found in synagogues today. They usually take the form of a cabinet covered by a heavy velvet curtain embroidered with the Shield of David. Before it hangs the Eternal Light, a lamp never allowed to go out. The ark houses the sacred Torah, or Jewish laws, written by hand on parchment and rolled as scrolls were before the days of printed books.

Find a picture of the Ark of the Covenant in your school library. Use it to help you illustrate the above passage.

The Ten Commandments (Good News Bible)

EXODUS 20

God spoke, and these were is words: [2] "I am the LORD your God who brought you out of Egypt, where
you were slaves.

[3] "Worship no god but me.

[4] "Do not make for yourselves images of anything in heaven or on earth or in the water under the earth.
[5] Do not bow down to any idol or worship it, because I am the LORD your God and I tolerate no rivals. I
bring punishment on those who hate me and on their descendants down to the third and fourth
generation. [6] But I show my love to thousands of generations of those who love me and obey my laws.

[7] "Do not use my name for evil purposes, for I, The LORD your God, will punish anyone who misuses my name.

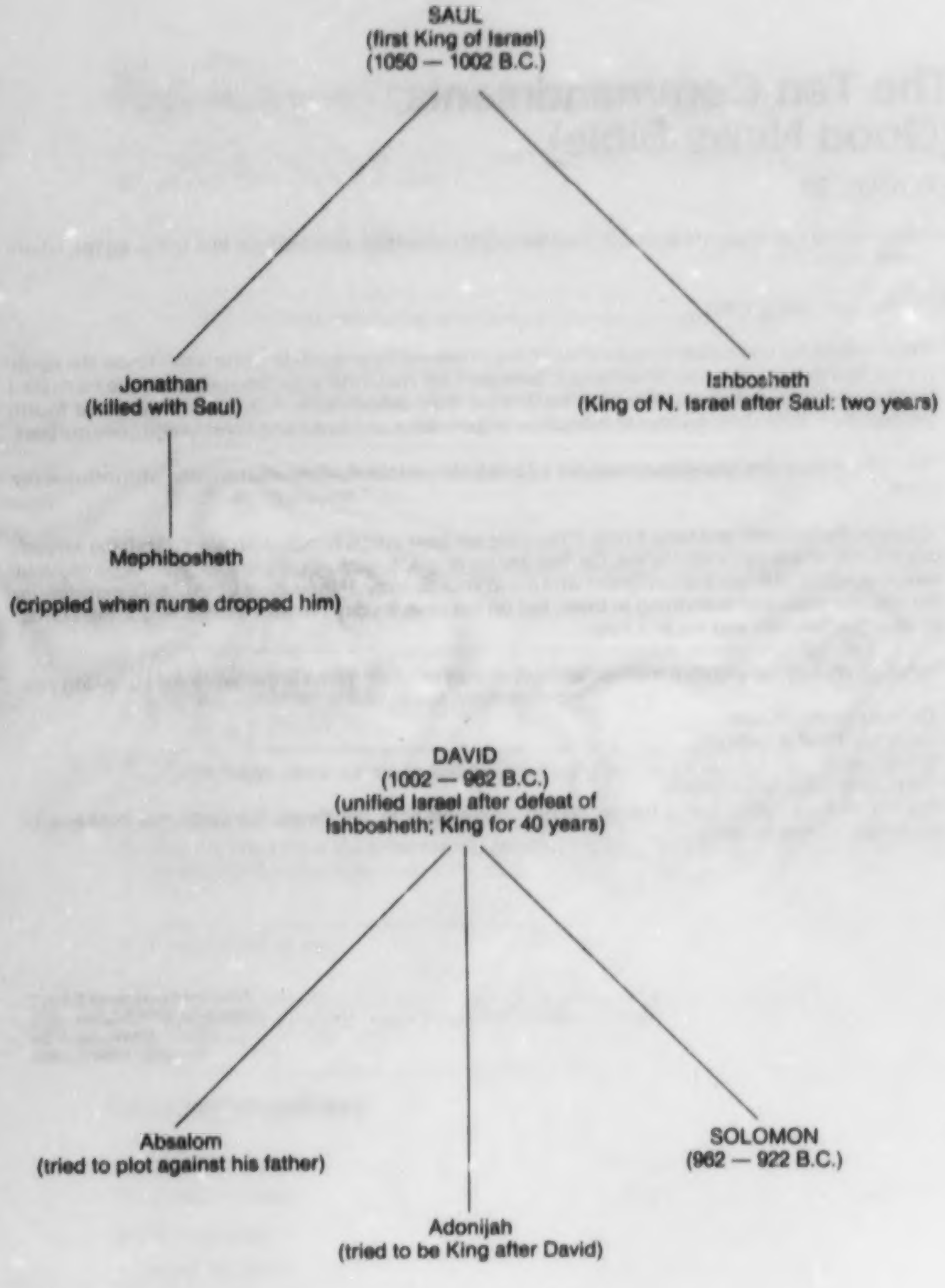
[8] "Observe the Sabbath and keep it holy. [9] You have six days in which to do your work. [10] but the seventh
day is a day of rest dedicated to me. On that day no one is to work — neither you, your children, your
slaves, your animals, nor the foreigners who live in your country. [11] In six days I, the LORD, made earth,
the sky, the seas, and everything in them, but on the seventh day I rested. That is why I, the LORD,
blessed the Sabbath and made it holy.

[12] "Respect your father and your mother, so that you may live a long time in the land that I am giving you.

[13] "Do not commit murder.
[14] "Do not commit adultery.
[15] "Do not steal.
[16] "Do not accuse anyone falsely.
[17] "Do not desire another man's house; do not desire his wife, his slaves, his cattle, his donkeys, or anything else that he owns."

From the **Good News Bible**, ©
American Bible Society, 1976,
used by permission of the
Canadian Bible Society.

Genealogical Chart


SAUL
(first King of Israel)
(1050 — 1002 B.C.)
Jonathan
(killed with Saul)
Ishbosheth
(King of N. Israel after Saul: two years)
Mephibosheth
(crippled when nurse dropped him)
DAVID
(1002 — 962 B.C.)
(unified Israel after defeat of Ishbosheth; King for 40 years)
Absalom
(tried to plot against his father)
SOLOMON
(962 — 922 B.C.)
Adonijah
(tried to be King after David)

The Story of David — Review

Name the person from the story of David who made the following statements.
To whom was each statement made?

1. "God wants obedience more than sacrifices. He rejects you as King of Israel."

2. "I will take you and cut you up and throw you to the sparrows as food."

3. "I could have killed you, but I didn't, for you are my king."

4. "My father has sent his men to murder you! I know a secret window through which you can escape."

5. "You have no cause to fear David. We have exchanged oaths of friendship with each other."

6. "The lord is angry with you. Tomorrow the Philistines will defeat you, and you and your son Jonathan will lie in the grave with me."

7. "The time has come for me to build a great temple in which the Ark will be kept."

8. "You are the son of my great friend, Jonathan." Come and sit at my table —you shall be treated like one of my own sons here."

9. "I want Uriah to die."

10. "Oh, Absalom, my son, I wish I had died instead of you."

For the teacher: ANSWERS

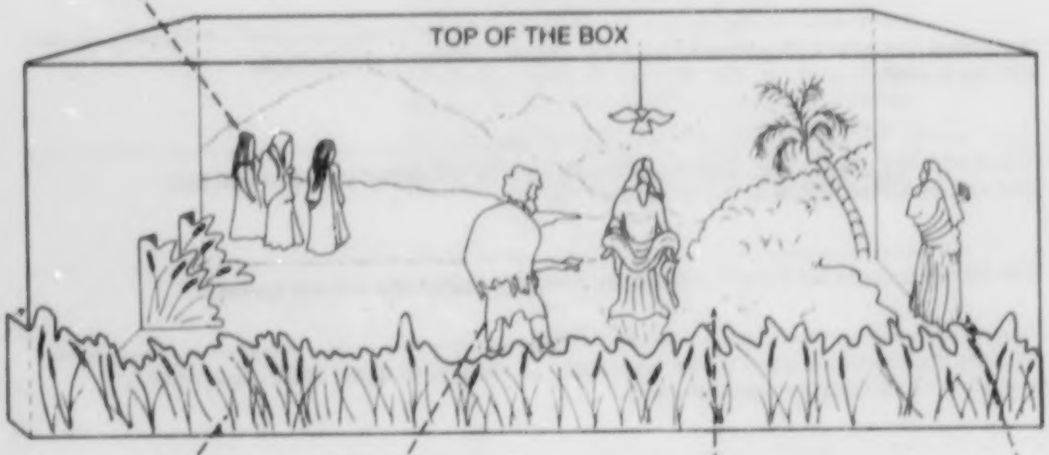
1. Samuel to Saul
2. Goliath to David
3. David to Saul
4. Michal to David
5. Jonathan to Saul
6. Ghost of Samuel to Saul
7. David to Nathan, the prophet
8. David to Mephibosheth
9. David in letter to Joab
10. David to Absalom's spirit

Making a Diorama

How to make a diorama of the baptism of Jesus.

Prepare a diorama of the baptism of Jesus. Remove the top flaps of a fairly large box, and place it on its side. The bottom of the box then becomes the background on which are painted green sloping hillsides. Figures of persons are cut out and glued to this background to represent the crowd. The side of the box which is now the bottom of the scene is painted blue to represent the Jordan River. Figures which represent John the Baptist and Jesus may be made from plasticine or playdough and placed in the "water". Two-dimensional figures may be made by using cut-outs from a picture book or from a suedegraph, glued onto a firm backing of cardboard, and placed in the diorama.

BACKDROP — Scenery painted on, people cut out and mounted.



Figures made of plasticine, clay, cardboard, etc. placed in "water".

Add other figures by attaching them to sides of box.

Reeds and bulrushes cut from long strip of Bristol Board and secured at sides.

Floor painted to looked like river.

Jesus in the Wilderness

After Jesus was baptized he went out into the wilderness. He wished to be alone so that he might be able to consider carefully how he would carry out the special work that he believed God wanted him to do.

He knew that many people expected that the Messiah would come to the earth in great majesty and power and establish the Kingdom of God in the manner which other rulers had done. But Jesus knew that this was not the way to establish the Kingdom of God in the hearts of men, attractive as the possession of great power might be to some people.

Jesus came away from his time of quiet in the wilderness where he was tempted to make a very impressive display of the might of God, more convinced than ever that if he were to do the will of his heavenly Father, he was to: preach the Gospel to the poor, comfort the broken-hearted and give peace to the tormented, heal the sick and give sight to the blind, free the victims of oppression and proclaim God's love for all men.

Jesus in the Wilderness

Below are listed a number of different behaviours or actions.

Put the letter J in the blank beside the actions of which Jesus would have approved.

a) Mr. Ingram agreed to speak to the congregation on the subject of church finances if they agreed to play him what he demanded. ____________

b) The lady said "That prisoner should never be allowed to go free. He's an evil man and he'll always be an evil man." ____________

c) Jeanie invited the new student to join her group for the class project. ____________

d) Jack helped the little boy to put the wheel back on his tricycle. ____________

e) The class raised money to donate to a famine relief fund for children. ____________

f) Peter helped the elderly lady carry her parcels onto the bus. ____________

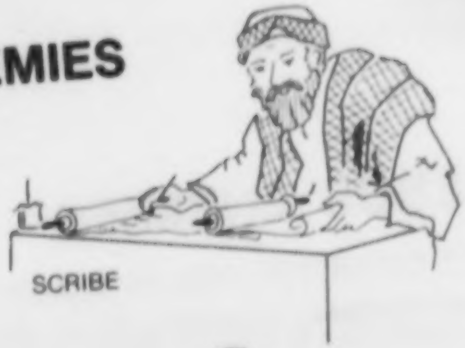
g) The sick man was asked for proof that he could pay before he was given medical help. ____________

h) The government sent farmers to the primitive country to show the people how they could grow food more efficiently. ____________

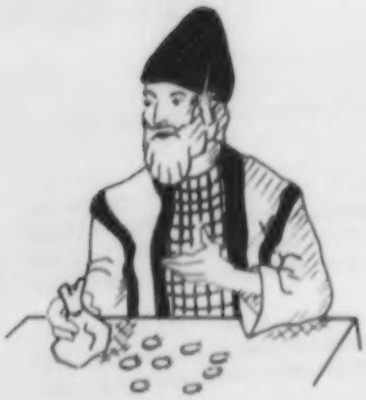
i) The factory dumped its chemical waste into the river. ____________

j) Jason teased his sister until she burst into tears. ____________

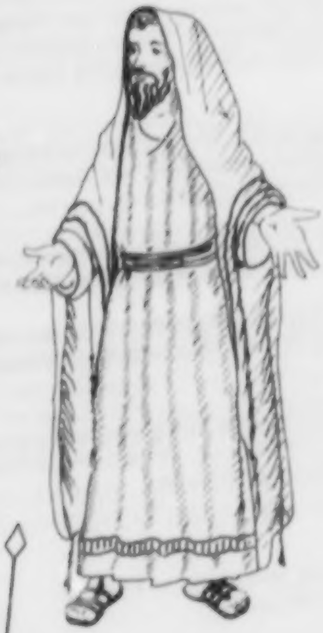
SOME OF JESUS' ENEMIES



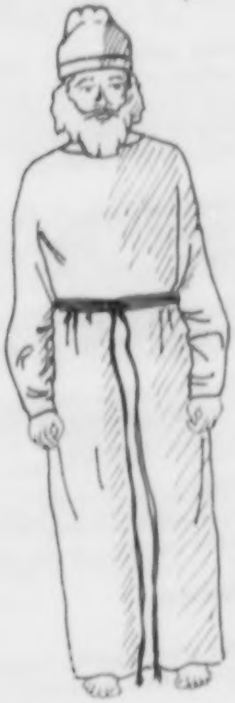
SCRIBE



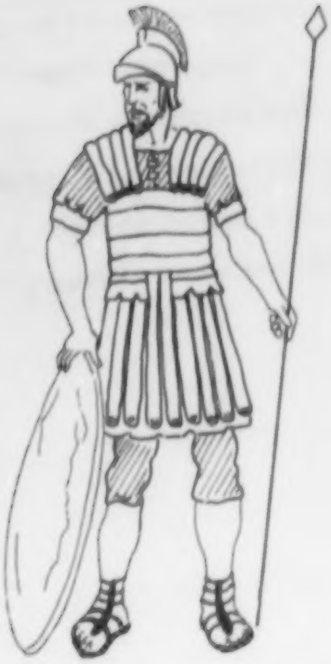
TAX COLLECTOR



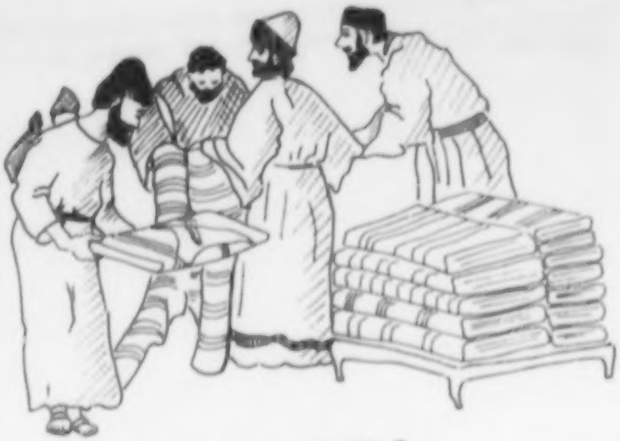
PHARISEE



PRIESTS



ROMAN SOLDIER



TRADERS IN THE TEMPLE

JESUS' ENEMIES

Jesus came into conflict with several groups of people:

— **Roman officials** governed Jerusalem and were concerned that law and order be maintained. They did not want Jesus to stir the people who might then revolt against Roman authority.

— **The Pharisees**, which means "the separate ones", were religious purists. They lived strictly by the law as it was written in the holy books. Jesus described them as insincere, making a mockery of their religion by looking like holy men but not behaving in a holy manner. The Pharisees were worried that Jesus might turn the people against them sufficiently for the Romans to interfere and prevent them from worshipping in the temple.

— **The Priests and Sadducees** were recognized by the Romans as the leaders of the Jewish people. The Jews paid taxes to the Sadducees. Jesus spoke unkindly about this priestly class adding to their already unpopular image among the common people.

— **The Tax Collectors** paid the Romans for the right to collect taxes and were hated by everybody. Jesus spoke harshly about the tax collectors, so many of whom took extra money for their own pockets.

— **The Traders in the Temple** made enormous fortunes by changing one foreign currency for another at a high rate of interest and selling animals to be used for sacrifice. Jesus condemned the practice of using the temple as a market place.

— **The Scribes** were experts in the Law, a position which gave them a great deal of power. In fact, the scribes were even more powerful than the Sadducees. Jesus criticized them for paying more attention to the letter of the law than to the real intention of the law.

Student Activities:

— Imagine that you are a reporter interviewing one of Jesus' enemies.
Write the dialogue between yourself and this person.

— Draw a sketch of one of the people who hated Jesus.
In a speech bubble put the words that he might have said about Jesus.

— Friends and enemies are discussing Jesus' words and deeds.
Take the part of one of these people and simulate the words which might have been uttered during Jesus' time.

Teacher background information

PASSOVER

Passover is a springtime holiday which lasts eight days. It begins on the fifteenth day of the Hebrew month of Nisan, which comes during the months of March and April. It is a happy time for Jewish people because Passover is a festival fo freedom, commemorating and celebrating the liberation of the Jewish people from slavery in Egypt. Not only did they gain their freedom, but they also were spared falling victim to the plagues which beset Egypt at that time.

While Reform Jews hold celebrations only at the beginning and end of the Passover observance, the Conservative and Orthodox Jews celebrate on all eight days. Central to these celebrations is the Seder feast which occurs on Passover Eve. This meal is perhaps the most memorable meal of the Jewish year.

The presence of the Seder symbols on the festive table recalls the events of the Passover. Matzos, a special unleavened bread, reminds the people that when their forefathers hurriedly left Egypt they did not have enough time to wait for the bread to rise. On a large platter are placed a roasted lamb bone which is symbolic of the sacrificial lamb; a roasted egg, symbolizing life and hope; sprigs of parsley and roots of horse-radish which represent bitter herbs, recalling the bitterness the Jewish people felt at losing their freedom during their long and arduous captivity; and nuts, apples and wine whose red colour brings to mind the bricks which the captive Jews were forced to make during their long enslavement.

The Christian Eucharist or Celebration of the Lord's Supper is very closely associated with the Passover meal, or Seder. The Synoptic Gospels (those of Matthew, Mark and Luke) identify the Last Supper as perhaps not the regular Passover Feast. Be that as it may, the Passover was certainly in the minds of the participants in the Last Supper. At the very least, the association between the Christian commemoration of the Lord's Supper and the Seder meal, or Feast of the passover, is a very close one.

Passover, like Easter, also commemorates the earth's awakening fertility. On Passover morning at the synagogue service these words from the Song of Songs will be heard:

> "The rain is over and gone;
>
> The flowers appear on the earth;
>
> The time for the singing of birds is come,
>
> And the voice of the turtle is heard in the land."

(from M.R.E. Level 3)

A.21

SUPPLEMENTARY ACTIVITY FOR THE STORY OF JESUS

Introduction

The map studies exercise which follows may be used as this level's New Testament lessons progress. It may also be used as a summary lesson upon completion of this set of lessons. The teacher may also wish to treat it as an enrichment activity, considering in some depth the various phases of Jesus' ministry, and the journeys he made. The **Golden Bible Atlas** is the chief resource for these map studies.

Jesus' Ministry

While it is not possible to trace with absolute accuracy the geographical and chronological steps of Jesus' ministry, it is evident that the early period of his work found him in the district of Galilee which is on the western side of the Sea of Galilee. His later ministry occurred farther south in the districts of Samaria and Perea. The chart which follows names some of the major locations and places them in relative chronological order.

LOCATION	SOME MAJOR EVENTS IN JESUS' MINISTRY
Bethany-beyond-Jordan	Jesus was baptized by John Baptist in the River Jordan, just north of the Dead Sea.
The Judean Wilderness	Jesus spent forty days in the wilderness near the site of his baptism in order to prepare for his ministry.
Capernaum	His public life began here, and it was the head-quarters for his ministry. Here he healed many people, and did much preaching. Near this town he named the apostles and delivered the Sermon on the Mount.
Nazareth	He went to his boyhood village where his preaching angered the people and he was driven out.
Nain	Jesus raised a widow's son from the dead.
Bethsaida	He healed a blind man.
On the Galilean Sea	He stilled a tempest which threatened to swamp the boat in which he and his disciples were crossing from Capernaum.
Caesarea Philippi	On the way to this town Peter confessed his belief in Jesus as the Messiah.
Northeastern shore of the Sea of Galilee	The site of the miracle of the loaves and fishes, where Jesus fed thousands of the people with very little food.
Ephraim	Jesus is said to have spent time in this wilderness area, possibly contemplating the direction which the remaining days of his life should take.
Jericho	At this town two blind men were healed, and the well-known encounter with Zacchaeus, the wealthy publican, took place.
Bethany	In this community Lazarus was raised from the dead. It was to this quiet village that Jesus withdrew to rest just prior to his arrest and trial.
Bethphage	Jesus set out from this little village on the Mount of Olives to make his triumphant entry into nearby Jerusalem, riding on a donkey.
Jerusalem	The site of many important events. The Last Supper took place here.

THE APOSTLES

The first twelve followers of Jesus are known as apostles. This word, **apostle,** comes from a Greek word which means "sent". The stories which are told here are not necessarily true — some are legends. The book **The Master's Men** by William Barclay contains the full version of these accounts.

Peter

Jesus said, "You are Peter, and on this rock, I will build my church." We believe that this means on the rock of Peter's confession of faith, and not on Peter himself. Then, Jesus went on to say, "I will give you the keys of the kingdom of heaven." It is difficult to understand what this means. Perhaps Jesus is saying that he delivers to his apostles the truth about life. Peter's wife was crucified before his eyes. He faced the death of his wife and is own death with so much courage that his Roman jailer accepted the Christian faith. When the soldiers came to lead him to death, Peter said, "I want to be crucified head downward. I am not worthy to die in the same way as my Lord." His wish was granted.

James (the Greater)

James, often called James the Greater, was the son of Zebedee and brother of John. The Gospel records show that along with brother John, he and Peter were closer to Jesus than the other apostles. He and John were nicknamed "sons of thunder" because of their quick temper. Both were fishermen.

James and John most often are mentioned together. James is mentioned by himself only once in the New Testament. A brief sentence in Acts tells of James's death (Acts 12:1-2). James was the first of the original apostles to become a martyr — to suffer death because of his beliefs. He was beheaded by the command of King Herod.

John

John, the brother of James, was a fisherman. Legend tells us that a pagan priest once tried to poison him, but John used the power of God to change the poison in the cup of wine into a serpent which crawled out. Thus, John escaped death and became one of the few apostles who did not die voilently.

Andrew

It is said that Andrew died in the town of Patros in Greece. To make him suffer longer, his enemies bound him to the cross. He lived for several days, dying at last of thirst and exposure. Like his brother Peter, Andrew felt unworthy to be crucified in the same way as Jesus. He asked to be crucified on a X-shaped cross. This type of cross is called a Saint Andrew's cross in honor of the courageous apostle. Because he was martyred in Greece, Andres is the patron saint of that country.

Philip

One day, five thousand people gathered to hear Jesus preach. Seeing the great crowd, Jesus turned to Philip and asked, "How are we to buy bread, and see that these people may eat? Philip said, "Two hundred denarii would not buy enough bread for each of them to get a little." A denarius — about twenty cents in our money — was a working man's pay for a day. Two hundred denarii was a lot of money, almost a year's wages. Andrew told Jesus that a boy had five barley loaves and two fish, but Andrew didn't see that such a small amount would help much. Jesus asked for everyone to sit down. Then he distributed the loaves and the fishes. The multitude was fed.

It seems that Philip looked after the food for the band of disciples. Philip went to preach in Asia Minor. He, too, died as a martyr.

James

According to tradition, it is said that when James was ninety-six years old, enemies of the church threw him from the top of the temple. Not satisfied with his death, they showed their hatred by sawing his body apart. Very little else is known of this James. He is often called James the Less, while the other apostle James, the brother of John, is called James the Greater. Since he was the son of Alpheus, James the Less was probably Matthew's brother.

A.22:2

Thomas

Many believe that Thomas went to India and built a church with his own hands. No one knows whether Thomas actually preached in India. However, in South India there is a church which is named "The Christians of St. Thomas." The people believe that their church was started by Thomas.

After he had preached and organized churches in India, Thomas went on to China where he was very successful in his work. Then, he returned to India, to a town called Hailapore. The pagan religious leaders grew jealous of his success. They persuaded the people to stone him. He was finally killed by a spear.

Bartholomew

Bartholomew preached in Armenia, a country which bordered on the Black Sea. The Armenian Church believes that he is its founder. He was killed at Albaba. Bartholomew preached with such power that the people turned from their pagan gods and began to follow Jesus Christ. The king and others were baptized. The pagan priests planned Bartholomew's death. The priests plotted with the king's brother Astyages. He had Bartholomew arrested and flayed with knives.

Matthew

Matthew was a tax collector. In the days of Jesus, tax collectors were among the most hated men in society. The taxes went to support the Romans who had taken over the land of Israel. Some Jews, trying to make the best of things, joined with the Romans. They got some of the tax money as their salary. But they were hated by their fellow Jews, and were not even allowed to attend worship.

Such an outcast was Matthew. One day, he was surprised to hear a voice speaking his name. He looked up and recognized the teacher Jesus of Nazareth. "Follow me," Jesus said. Matthew sat, startled. Jesus wanted him, a tax collector? He could hardly believe his ears. Again, Jesus said, "Follow me." Matthew's heart beat faster. Jesus was inviting him to a new life. Matthew left the tax table and followed Jesus.

Thaddeus

Thaddeus used a sailing ship for his missionary journeys. The Armenian church believes that he, along with Bartholomew, brought Christianity to that country. He is also said to have preached in Syria, Arabia, and Mesopotamia. We know little about Thaddeus' life.

Simon

When Jesus called the disciples, he often said, "Come, and I will make you fishers of men." Their job was to help by bringing them into fellowship with Christ. Simon was a "fisher of men." He was also called Simon the Zealot.

Calling Simon a Zealot meant that he was member of a group of Israelites who wanted to drive the Roman conquerors out of the country by force. The Zealots were a band of fierce fighters. Jesus did not believe in hurting other people, even in self-defense. Perhaps he chose Simon as a member of the twelve to teach him that the way of peace was better than the way of war.

Judas

There was one other original apostle. His name was Judas Iscariot. Judas was also a Zealot. He believed Jesus was going to conquer Rome and set up and earthly kingdom. He did not understand Jesus' way of peace. Many believe that when Judas betrayed Jesus to the Romans, he did so with the thought that he would force Jesus to use his great powers against Rome. When Jesus allowed himself to be crucified instead, Judas realized his terrible mistake. Remorseful, he hanged himself (Matthew 27:5). A different account of Judas' death is given in Acts 1:18-19. His story is one of the most tragic in all of history. His name has become a symbol of betrayal and deceit.

Taken from:
Christian Symbolism
Lakeshore School Board,
Pointe Claire

Printed with permission

Teacher background information

THE QUESTION OF MIRACLES

A miracle is defined as a supernatural phenomenon, an event taking place in the physical world as the result of divine intervention and defying the known laws of this physical world. The parting of the Red Sea, the changing of stone into bread and water into wine, the dramatic recovery of a cripple, and the raising of a dead man to life are a few examples of miracles recorded in the Bible. Miracles continue to take place in modern times as a vision of the Virgin Mary gives courage to a group of soldiers and as a woman dying from cancer achieves a sudden and complete cure.

The event itself is not the most important consideration of the miracle. As we learn more and more of the laws which govern our physical world, we are able to view miraculous happenings quite objectively and rationally. We know, for instance, that many of the diseases of the body are the result of physical trauma and that dramatic cures of blindness and paralysis occur when the mental trauma has been overcome. The importance of the miracle is not how it happened but that it happened at all. It did not have to take place, but it did. No human beign made it happen nor could have made it hapen. In the parting of the Red Sea, the point of the event is that God intervened to help the Israelites in a way that no human could have done at that time and, in so doing, God gave the Israelites reason to continue believing in Him.

Very young children view miracles in simple terms. God works magic. He makes things happen the way a magician does when he waves his magic wand and utters the magic words. Piaget uses the term **mythological artificialism** to describe this interpretation of the miraculous events.

Between 8 and 10 years of age, most children enter a second stage of interpretation which Piaget calls **technical artificialism**. Miracles become viewed as a combination of natural events and divine guidance. The Red Sea parted because God pushed up the sand to make a pathway or God built a dam with invisible rocks.

As they approach adolescence, children become more skeptical of the written word and doubt the logic and authenticity of miraculous events. They seek rational explanations, seeing the literal accounts as embellishments by writers who wanted to paint a more vivid picture of the miraculous circumstances. In this later stage of **non-artificialism** the child accepts the parting of the Red Sea as the result of natural forces, perhaps some kind of tidal activity. He now regards the miracle of the parting of the Red Sea from a new perspective: God led Moses and the Israelites to the right spot at the right time and thus created a miracle.

In the final analysis, the question of miracles is a question of faith. By whose authority do the miracles take place? Whose makes them happen? No magical words are spoken. No sacred objects are used. Whether they be interpreted literally or rationally, the final judgement of the miracles is based on the faith which can answer yes to the question, "Is the power of God manifested in these events?"

An attempt to focus attention on why a miracle was performed rather than how is a good way to maintain some perspective in an area where students will undoubtedly express some very strong feelings and opinions.

Bibliography:

Goldman, Ronald: **Religious Thinking from Childhood to Adolescence**, The Seabury Press, New York 1964.

Kee, Howard and Young, Franklin: **Understanding the New Testament**, Prentice-Hall Inc., New Jersey 1957.

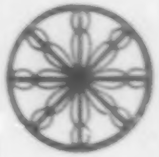
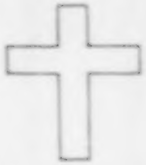
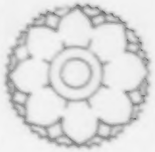
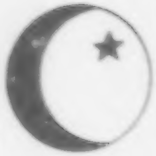
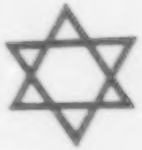
Kushner, Harold: **When Children Ask About God**, Schocken Books, New York 1976.

Rhein, Francis: **Understanding the New Testament**, Barron's Educational Series, New York 1974.

APPENDIX B

Resource Pages for Celebration Module 2

MAJOR RELIGIONS OF THE WORLD

Religion	Origin	Founder	Name for Supreme Being	Symbol	Place of Worship	From of Worship	Sacred Writings	Number of Adherents
BUDDHISM								
CHRISTIANITY								
HINDUISM								
ISLAM								
JUDAISM								

"DO YOU EVER TALK TO GOD? WHAT DO YOU SAY TO GOD WHEN YOU TALK TO HIM?"

"Yes , 'I hope you don't get hurt and I hope Mary doesn't get hurt'."
Laurie, age 7

"Yes, I say a different prayer every night."
Ian, age 5

"Yes, 'How are You doing, God'."
Jason, age 5

"Yes, 'do you love your mommy'?"
Marie-Anne, age 3

"Yes, I pray to God. I pray about the people that die in accidents, so they go to heaven, and bless our family."
Angelo, age 8

"I talk to Him but He never answers me."
Stéphanie, age 5

"Yes, I tell Him that I want a cross."
Alfred, age 5

"I pray each night. I ask Him to bring joy in my family."
Jimmy, age 6

"Yes, I pray and ask Him wishes. I don't say swear words like them "F" words and words like that. I only use nice words like in school to my teacher."
Andrew, age 7

"I talk to Him all time but He never answers. Well, its 'cause He doesn't have to, because I know what He wants me to do."
Michael, age 5

"Yeah, sometimes I make up little poems and say them to Him. I can't remember one of them right now,, though. I tell Him that I love Him."
Johanne, age 7

"When I make a prayer, I thank Him for the lovely days He gives me and for the life He gives me."
Marie-Claude, age 9

"Sometimes, when I pray, I tell Him I'm sorry for the bad things I did."
Roger, age 5

"Yes, when I get a good grade in school, I say 'Thank You'."
Steve, age 6

"I say my prayers every night before going to bed, and when I'm too tired, I pretend to pray."
Sophie, age 7

"Thank you for the food.'
André, age 6

"Yes, 'God, could you bring snow down for Christmas'?"
Ricky, age 6

"Yes, when we do something wrong, we got to excuse ourselves, and ask Him to help us not to do it again."

Carolyn, age 6

Yes, not often. I tell Him that some kids are not nice."

Benoit, age 6

"I never talked to Him 'cause I'm fast asleep."

David, age 4

"I say bye to Him at church but He's always busy in the day washing his cloud and He sleeps at night."

David, age 5

"Yes, I ask Him not to make the monsters eat me."

Jimmy, age 6½

"Yes, I tell Him that I love Him."

Caroline, age 8

"Yes when I pray for Him . Help everybody to get well like when they hurt themselves and to read better."

Elizabeth, age 7

"Yes because I like Him. Me and God, we just talk about Sesame Street, because both of us like Cookie Monster."

Alain, age 4

"Yes, I pray for God before I eat at school for lunch."

Tammy, age 5

"Yes, I told Him that He has to go to sleep."

Joy, age 3

"I never talk to Him anymore, because He's up in the sky."

Nicole, age 5

"Yes, Morning Prayer:
'Each morning when I wake,
I place my hands in God's today.
I know He'll walk close by my side,
My every wandering step to guide.
He leads me with His tenderest care,
When parts are dark and I despair.
No need for me to understand,
Till I but hold fast to His hand.

Amen'.

Night prayer:
'Dear God, another day is gone,
Forgive all wrong that I have done'.
I forgot the rest."

Hilary, age 9

From:
WHAT CHILDREN SAY ABOUT GOD
Fides, Montreal 1981.
with permission of author

Spencer Boudreau

The Lord's Prayer (The Our Father)

(Matthew 6:9-13)

> "Our Father, who art in Heaven, hallowed be thy name.
> Thy Kingdom come. Thy Will be done on earth as it is in heaven.
> Give us this day our daily bread.
> And forgive us our trespasses as we forgive those who trespass against us.
> And lead us not into temptation, but deliver us from evil.
> For thine is the Kingdom, the power and the glory, Amen."

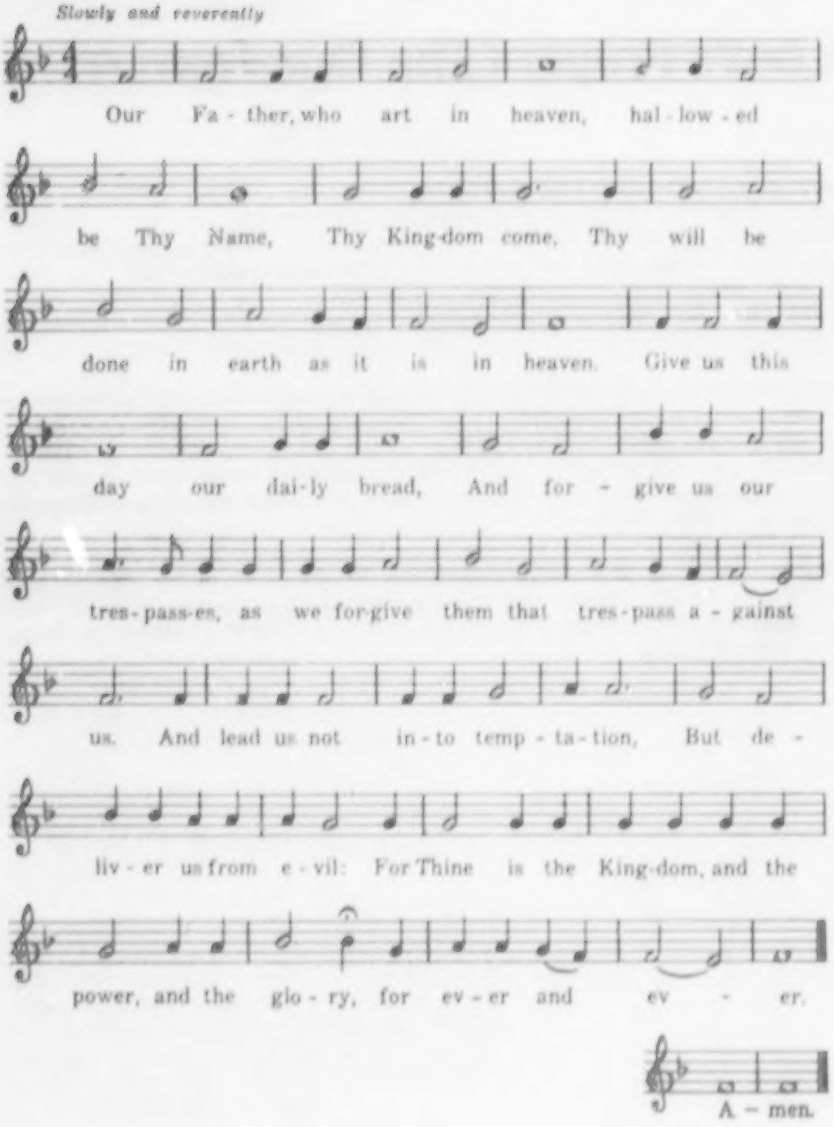
When a Christian recites the **Lord's Prayer**, he thinks first of all of God and how wonderful He is. Then he considers his own **needs** (not to be confused with desires) and asks God to supply them. After this, he asks God for help in being a loving human being who is able to forgive people for the mean things they do. Then he asks God to give him the will power he needs to resist the things that he knows are not good for him. As he asks for protection from evil he reminds himself of the power of God. He concludes with the word "Amen" which means, "So be it."

The **Lord's Prayer** is recited at all Christian services. People usually stand or kneel, bow their heads, and close their eyes they recite the **Lord's Prayer**. Sometimes they clasp their hands together, they hang them at their sides. It is considered ill-mannered and disrespectful to put one's hands in one's pockets during prayer.

B.4

THE LORD'S PRAYER

Adapted from a chant by R. LANGDON, 1729-1803


Slowly and reverently
Our Fa - ther, who art in heaven, hal - low - ed
be Thy Name, Thy King-dom come, Thy will be
done in earth as it is in heaven. Give us this
day our dai-ly bread, And for - give us our
tres-pass-es, as we for-give them that tres-pass a - gainst
us. And lead us not in - to temp - ta - tion, But de -
liv - er us from e - vil: For Thine is the King-dom, and the
power, and the glo - ry, for ev - er and ev - er.
A - men.

from Songs of Praise for Schools
Ryerson Press, Toronto 1956
Permission to copy given by
P.S.B.G.M.

The Hail Mary

God sent the angel Gabriel to visit the maiden Mary who lived in Nazareth and was engaged to a man named Joseph. When Gabriel appeared to Mary, he said,

"Hail Mary, full of grace!
The Lord is with thee."
(Luke 1:28)

Then he told Mary that she would become pregnant and give birth to a son who would be called the Son of God.

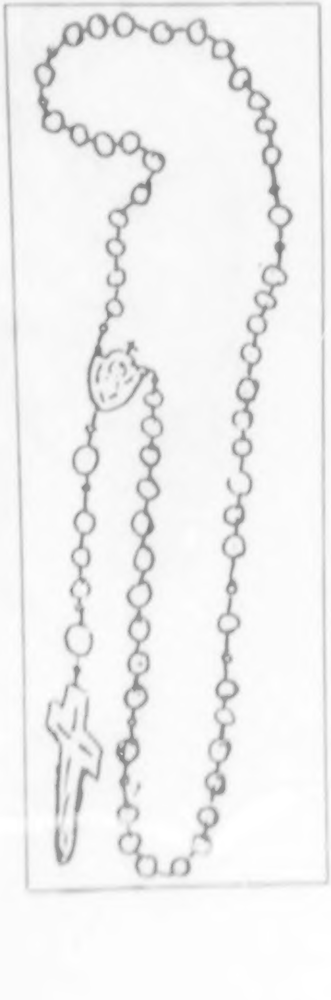
When Mary went to visit her relatives, Elizabeth and Zechariah, Elizabeth became filled with the Holy Spirit as soon as she heard Mary's voice. With a loud cry she exclaimed to Mary,

"Blessed art thou among women.
And blessed is the fruit of thy womb."
(Luke 1:42)

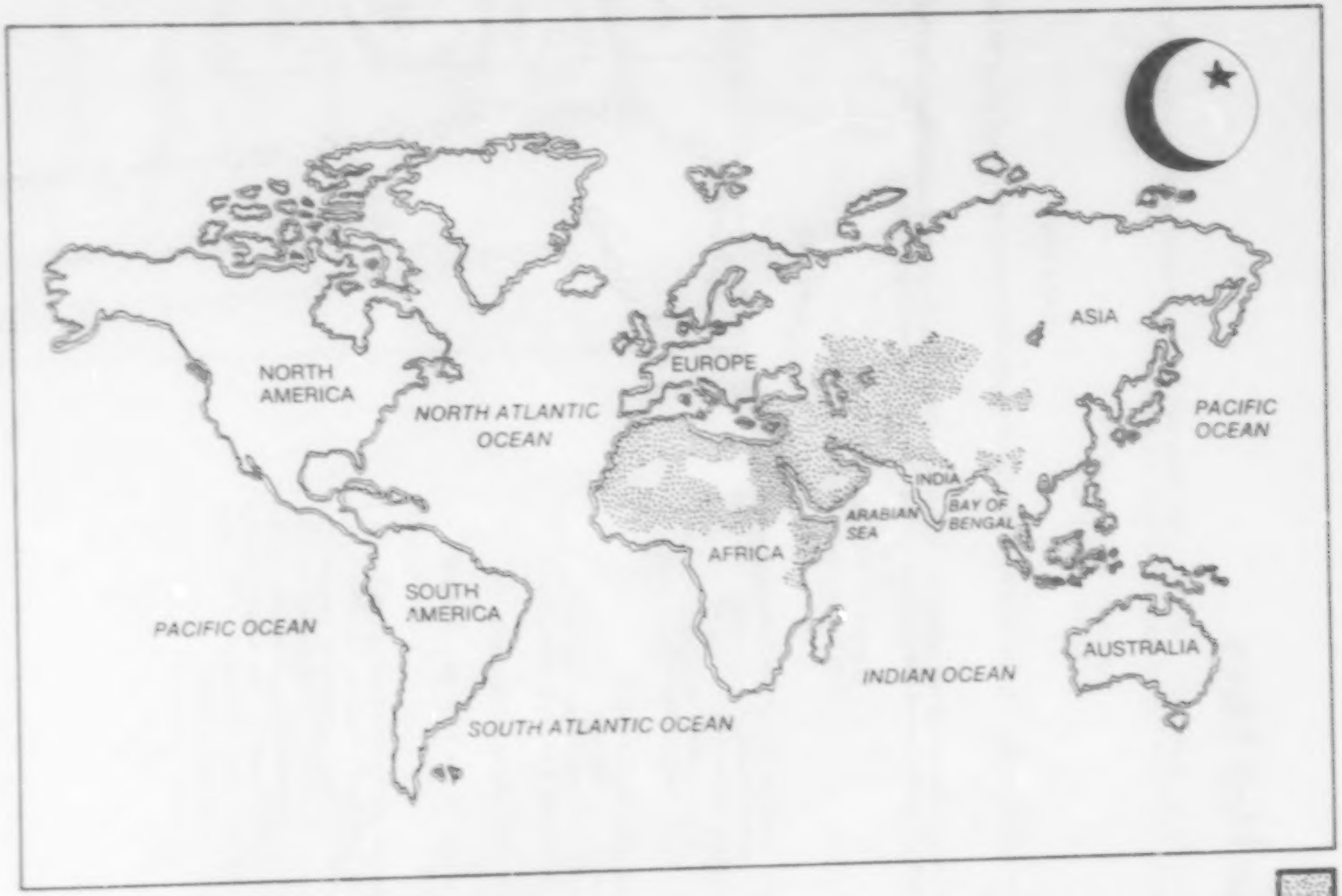
Roman Catholic Christians have combined these two verses from Luke 1 to make the prayer **The Hail Mary** which gives special honour to the mother of Jesus. In their daily worship, Roman Catholics recite **The Hail Mary** many times.

"Hail Mary, full of grace!
The Lord is with thee.
Blessed art thou among women;
And blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners.
Now and at the hour of our death.
Amen."

The last two lines were added by the church. It is common practice for Roman Catholics to use a rosary when reciting a series of prayers. The rosary is a string of beads with a crucifix attached. The beads are assembled in a set manner which is significant to the person who is using the rosary. **The Hail Mary** is one of the prayers in the series recited with the help of a rosary.



WORLD RELIGIONS — ISLAM


NORTH AMERICA
NORTH ATLANTIC OCEAN
EUROPE
ASIA
PACIFIC OCEAN
INDIA
ARABIAN SEA
BAY OF BENGAL
AFRICA
SOUTH AMERICA
PACIFIC OCEAN
INDIAN OCEAN
AUSTRALIA
SOUTH ATLANTIC OCEAN

Areas where Islam is DOMINANT: ▨

World Religions
ISLAM

Name of God: **Allah** (meaning The God)

Islam means "submission to God" for the *Muslim* submits his will to God.

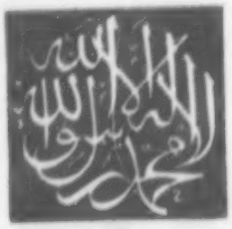
The **Koran** *(Qur'an)* is the sacred book.

The Five Pillars of Faith in Islam are:

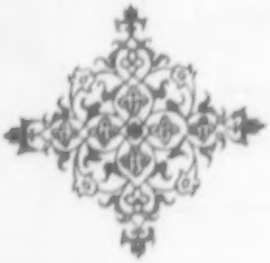
1. Recitation of the "Word of Witness": "There is no God but Allah, and Muhammad is the prophet of Allah."
2. Prayer five times a day
3. Giving money to the needy
4. Fasting from dawn to sundown in the month of Ramadan
5. Pilgrimage to Mecca once in a lifetime

The five basic theological concepts are:

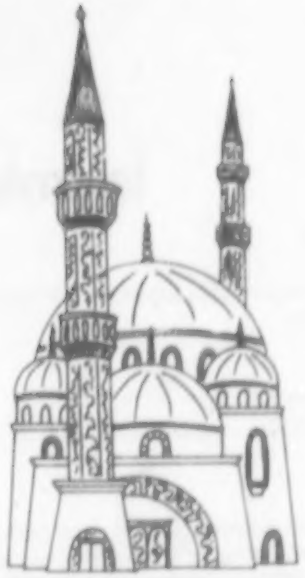
1. Allah is all-wise and all-powerful.
2. Angels are the messengers of Allah.
3. There have been many prophets, but Muhammad is the "last of the prophets."
4. The Qur'an is divinely dictated.
5. All will be judged on the "Last Day."



Symbol of Islam is a design made of the Arabic letters for "There is no God but Allah... ."



Muslims do not use pictures or statues in their mosques, but carefully-detailed designs and calligraphy (writing in design) adorn their walls.

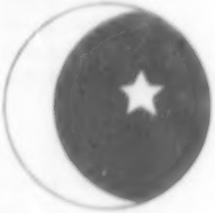


Muslim mosque with minarets

Muhammed lived from 570-632 A.D.

From the top of the tall towers (minarets) the muezzin calls the muslims to prayer five times a day. His words are:

> "God is most great! God is most great!
> I testify that there is no God but Allah.
> I testify that Muhammad is the prophet of Allah.
> Arise and pray; arise and pray...
> God is great. There is no God but Allah!"



Another symbol often associated with Islam is the star and crescent

FROM: Dorothy Dixon, **World Religions for the Classroom**, West Mystic, C.T. Twenty-Third Publications, 1975
Used with permission.

Islamic Daily Prayers

Daily Prayers

Muslims are expected to say prayers 5 times a day at a fixed time:

- — at dawn
- — early afternoon
- — late afternoon
- — sunset
- — nightfall

Prior to each prayer a person must perform an ablution (or washing of body) in a set fashion following the example of the Prophet Muhammad The ritual of "wuzu" may be performed with water of sand — whichever may be available.

The prayers are said on a beautiful prayer carpet laid in the direction of the East (where the KABAA is located in Mecca, Saudi Arabia). On this carpet designs are made using geometric patterns involving circles, diamonds, and shapes using vivid colours. There is no set design except that the feet are placed at the lower end and the head touches the upper portion.

The prayer rug measures approximately 1 metre in length and is never left lying flat but is stored by being neatly folded as shown below:

The Storage of a Prayer Rug

1. Fold A over B
2. Fold C over D over E

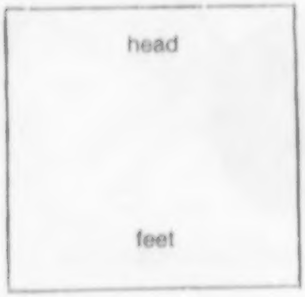
This is to ensure that place of feet never touch place of head — it is simply a way to respect the prayer rug.

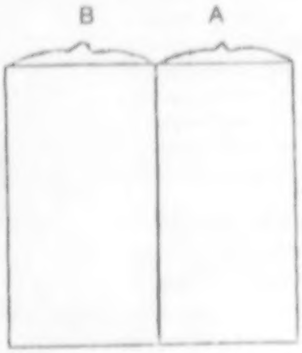
The rug is kept in a clean place away from every day use and brought out at prayer time.

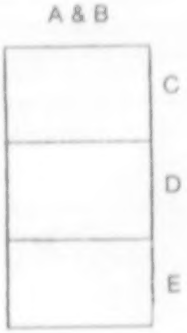
Each prayer is slightly different one from the other — some longer than others. The early afternoon and the nightfall prayers are the longest.

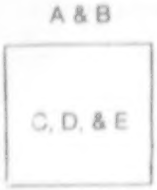
Part of each prayer is compulsory on the orders from Allah (God), another part of each prayer is done voluntarily out of respect to the Prophet Muhammad's example, while the remainer of the prayer is based on the person's own desire.

To say prayer, it is expected that each person wear clean clothes, perform his proper WUZU and covers his head and body respectfully.





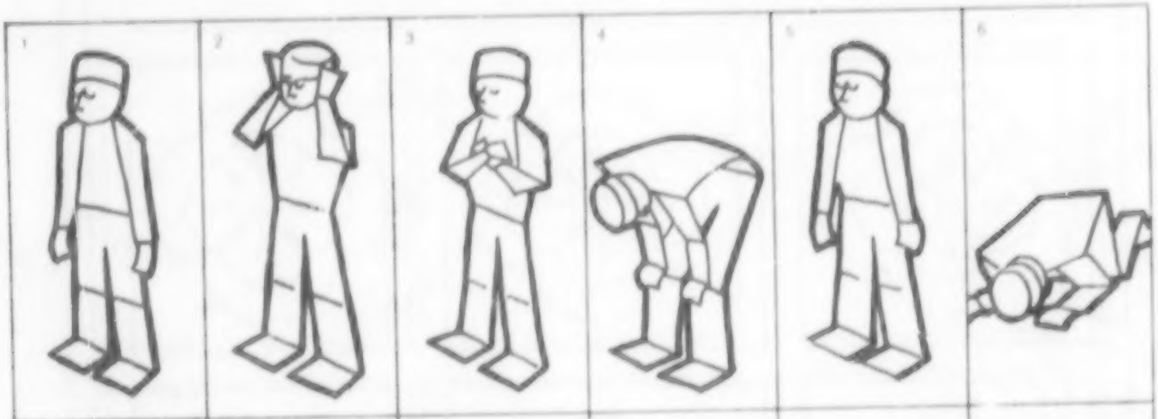




How to Perform the Prayer Ritual

Each person wishing to pray stands on the prayer carpet with head bowed and covered and arms folded (right over left — hands together) ready with his INTENT to pray. He then must tell Allah which prayer he intends to pray, how many "rakahs" (see diagram) he wants to finish, whether is late or on time, and which type of prayer he is performing.

ONE RAKAH



Declaration of Intent

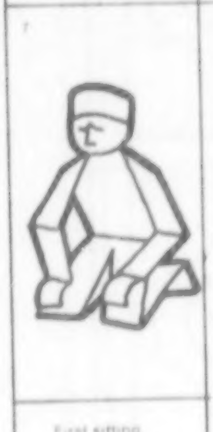
"God is very great."

Supplication recitation of First Chapter of Qur'an

Bending: Praise of God's majesty

Resumption of standing posture

First Prostration



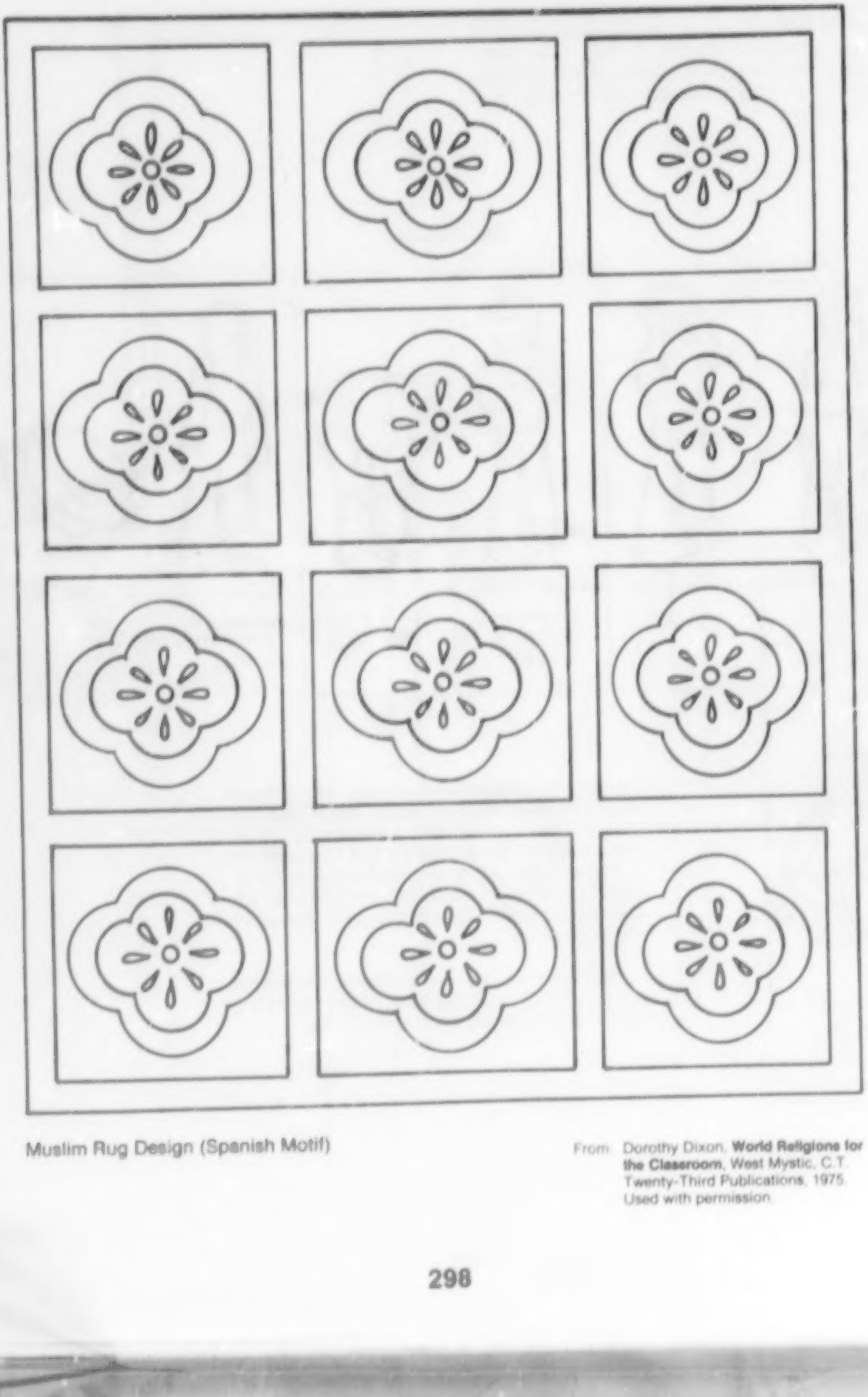
First sitting position: "God is very great."

Certain daily prayers contain only four of these rakahs followed by the final or Sadjah position seated on the ground with knees folded. Other prayers are comprised of 5, 11, 7, or 17 repetitions of these rakahs. Along with the body movement, each Muslim must repeat standard Arabic words exalting God and the prophets, and asking for divine guidance.

The time of the day, the devotion of the Muslim praying, and the type of prayer dictate how many rakahs and how long the prayer will last.

RUG DESIGN

Teacher



Muslim Rug Design (Spanish Motif)

From: Dorothy Dixon, **World Religions for the Classroom**, West Mystic, C.T. Twenty-Third Publications, 1975. Used with permission.

RUG DESIGN Student

Daily Prayers — Judaism

Prayer is a way of communicating with God — to praise him, to ask him for something and to say thank-you for his many gifts. Daily prayers are said on three occasions between sundown on one day and sundown on the next, preferably in the synagogue, but quite acceptably at home or elsewhere. Some of the daily prayers may be said only in the presence of ten adult men. Such prayers, then, are usually recited in the synagogue service.

It is the man who attend the public prayer services because women, by tradition, are expected to look after the household. Women usually pray at home when and where it is most convenient for them to do so. Traditions change, however, and many modern women are adopting the religious practices which were once restricted to males.

Men follow the age-old custom of covering the head during prayer and usually do so by wearing a skullcap call the **Kipah** or **yamulke**. They often wear a special shawl called a **tallith** during prayer to experience the sensation of being enveloped in worship. Jews in prayer may also wear a small box strapped to the forehead and another one strapped to one arm. These boxes are called the **tefellin** and contain tiny scrolls with passages from the Torah.

Prayers are usually said in a standing position with two feet together facing the direction of Jerusalem. At one time, Jews used to kneel and bow as followers of Islam do, but these movements are rarely used today. Orthodox Jews may be seen bending their knees or taking steps forward or backwards as they recite certain phrases in their prayers.

The main prayer of each of the three daily services is the **Amidah** which contains eighteen blessings. Some of these blessings praise God, some ask for spiritual and material help, and others express gratitude for God's kindness and goodness. At the end of the Amidah, the worshipper takes three steps backward, following the customary movement of a servant who takes three steps backward before leaving the presence of his master.

Before reciting the morning prayer one is expected to be washed and dressed. Breakfast is eaten after the service.

The morning service includes blessings, prayers, meditation and readings from religious books. Psalms are sung, a special one for each day.

Sunday — 24, Monday — 28, Tuesday — 82, Wednesday — 94, Thursday — 81, Friday — 93, and Saturday the Sabbath — 92. Psalm 145 is sung every day.

PSALM 145

I will proclaim your greatness, my God and king;
I will thank you forever and ever.
Every day I will thank you;
I will praise you forever and ever.
The Lord is great and is to be highly praised;
His greatness is beyond understanding.

The Jewish prayers are recorded in a prayer book called the **Siddur**. Siddur is the Hebrew word for **order**. Just as God make order in the universe, so do Jews make order in their communication with God.

BLESSINGS

Daily worship in the Jewish tradition also includes blessings.

— Before and after the meal, blessings are said for all aspects of the food and drink — the taste, the sight, the smell, etc. For example:

> "Blessed are You, Lord our God, King of the Universe, who gives a pleasant taste to fruits."

— Blessings are also said for other experiences. When one sees the ocean he might say,

> "Blessed are You, Lord our God, King of the Universe, who has made the great sea."

and on buying something new to wear, one might say,

> "Blessed are You, Lord our God, King of the Universe, who clothes the naked."

It is popularly believed that a person who takes pleasure from all the things of this life without a blessing is a thief, because the things we have are given — not taken.

THE SHEMA

The **Shema** is the Jewish daily link with God's presence. It is a passage from the Torah. It is also found in the Bible (Deuteronomy 6, 4-9; 11, 13-21).

HEBREW SCRIPT

שְׁמַע יִשְׂרָאֵל, יְיָ אֱלֹהֵינוּ, יְיָ אֶחָד.
בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד.

וְאָהַבְתָּ אֵת יְיָ אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל
מְאֹדֶךָ. וְהָיוּ הַדְּבָרִים הָאֵלֶּה, אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם, עַל
לְבָבֶךָ. וְשִׁנַּנְתָּם לְבָנֶיךָ, וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ, וּבְלֶכְתְּךָ
בַדֶּרֶךְ, וּבְשָׁכְבְּךָ וּבְקוּמֶךָ. וּקְשַׁרְתָּם לְאוֹת עַל יָדֶךָ, וְהָיוּ
לְטֹטָפֹת בֵּין עֵינֶיךָ. וּכְתַבְתָּם עַל מְזֻזוֹת בֵּיתֶךָ וּבִשְׁעָרֶיךָ.

Shema yisrael, adonai elohainu adonai ehad. Baruch shem kvod malchuto l'olam va-ed. V'a-havta et adonai elohecha b'chol l'vavcha uv-chol naf-sh'cha uv-chol m'odecha. V'hayu hadvarim ha-aileh asher anochi m'tzav-cha ha-yom al l'vavecha, v'shee-nantam l'vanecha v'dee-barta bam, b'sheev-t'cha b'vaitecha uv-lech-t'cha va-derech, uv-shach-b'cha uv-kumecha. Uk-shartam l'ot al yadecha, v'hayu l'totafot bayn aynecha uch-tavtam al mezuzot baytecha u-vish-arecha.

King James' Version of the passage (Deut. 6:4-9) reads as follows:

[4] Hear, O Israel: The Lord our God is one Lord:

[5] And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

[6] And these words, which I command thee this day, shall be in thine heart:

[7] And thou shalt teach them diligently unto thy children, and shalt table of them when thou sittest in thy house, and when thy walkest by the way, and when thou liest down, and when thou risest up.

[8] And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

[9] And thou shalt write them upon the posts of thy house, and on thy gates.

The **Shema** is written on tiny scrolls and placed in the **tefillin** which are small boxes strapped to the arm and the forehead during prayer. It is also placed inside a **mezuzah** which is attached to the doorposts of the Jewish home. Some Jews touch and kiss the mezuzah whenever they pass it as a sign of respect.

Daily Prayers — Judaism

Questions for Discussion:

1. Why do Jewish people have daily prayers?
2. Where do they pray?
3. What are some of the customs Jewish people follow in saying their prayers?
4. Why do you think these customs are observed?
5. What is the Amidah?
6. What is the name given to prayers which are sung?
7. Why do you think people choose to sing some of their prayers?
8. Why do you think Jewish prayers include a large number of blessings?

SELECTED MORNING PRAYERS

It is appropriate to begin each day with a prayer of thanks. Immediately after washing one's hands a person might say:

מוֹדֶה אֲנִי לְפָנֶיךָ, מֶלֶךְ חַי וְקַיָּם, שֶׁהֶחֱזַרְתָּ בִּי נִשְׁמָתִי בְּחֶמְלָה;
רַבָּה אֱמוּנָתֶךָ.

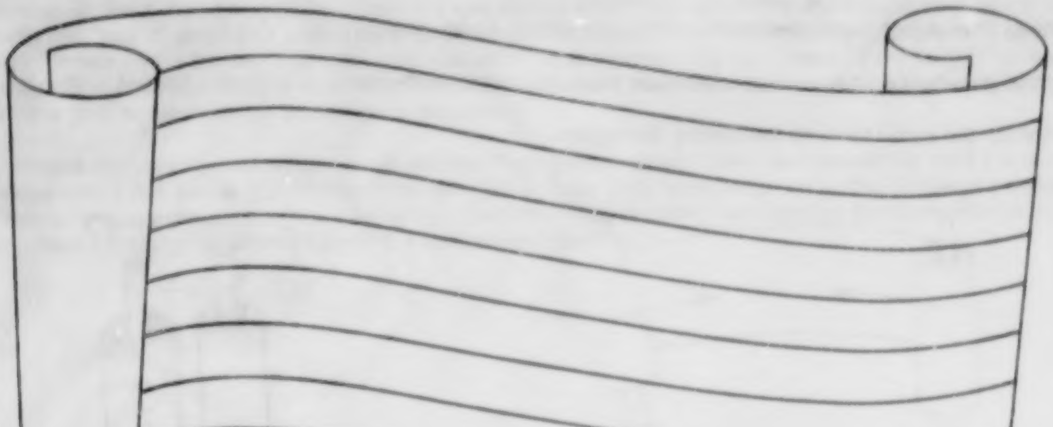
I thank Thee, O King, who lives for always and who, as I awaken, has in mercy returned my soul to me; we can ever trust in Thee.

Another prayer might be the one written below. What is the worshipper asking for when he offers this prayer to God? What languages are used in these selections?

אֱלֹהַי, נְצוֹר לְשׁוֹנִי מֵרָע וּשְׂפָתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי
נַפְשִׁי תִדֹּם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְכָל הַחוֹשְׁבִים עָלַי רָעָה. מְהֵרָה
הָפֵר עֲצָתָם וְקַלְקֵל מַחֲשַׁבְתָּם.

My God, guard my tongue from evil, and my lips from speaking falsehood. Let my soul not hear the ones who curse me; let my soul be like dust to all of them. Open my heart to Thy Torah, that my soul may follow Thy commands. And all who think evil against me, hasten to change their thoughts and intentions.

The Hebrew script is written from the right side of the page to the left. Try writing one of the morning prayers in Hebrew.



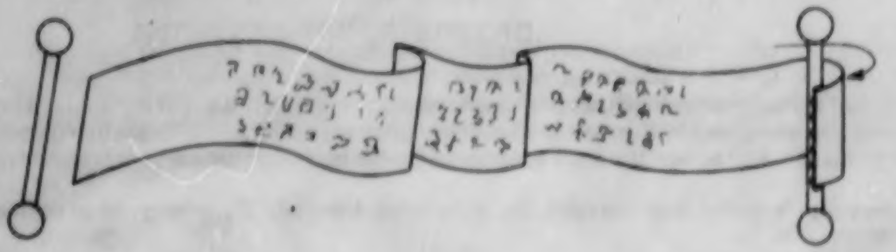
How to Make a Scroll

Materials:

- roll of paper suitable for drawing and writing
- 2 sticks, not too thick and longer than the width of the paper e.g. chopsticks, long straws, bamboo skewers, pencils, dowels.
- glue
- some kind of decorative bead or knob to fit the ends of the scroll sticks

Method:

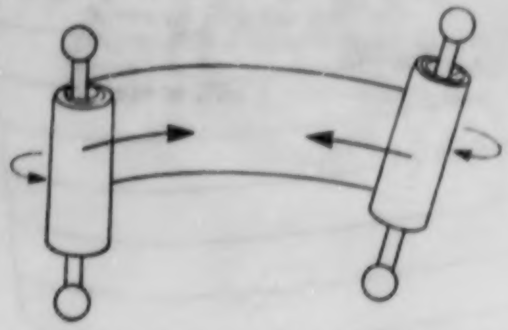
- Draw your work on one side of the ribbon of paper.
- Cut off excess paper.
- Attach knobs to the ends of the sticks. A little glue may be needed to secure the knobs.

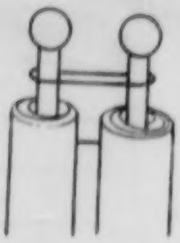


glue knob to stick

glue paper to dowel

- Wrap one end of paper around first stick and secure it with glue.
- Wrap the other end around second stick; be sure to wrap in the same direction — toward you.
- Roll up the scroll towards the centre, facing you.





- To keep scroll tight when not in use, stretch an elastic or tie a piece of ribbon around the supports.

Teacher background information

AN INTRODUCTION TO HINDUISM

The Hindu religion began in India more than four thousand years ago. Today there are approximately 600 million people in the world who practise the religion of Hinduism.

The Three Forms of Brahman

Hindus worship the god, BRAHMAN who, they believe, made all things and is all things. BRAHMAN is life itself and is very sacred. Hindus believe that everything in the world is special in its own way and must be treated with kindness and respect.

BRAHMAN has three forms. He is the **creator** who made everything. The creator part of BRAHMAN is called BRAHMA. He is also the **preserver** who keeps the world going by taking care of the things he has created. The preserver part of BRAHMAN is called VISHNU. Then there is the **destroyer** part who causes old things to die and decay so that new things can be created. The destroyer is SHIVA (or SIVA). There are many pictures and statues in India of the various forms of BRAHMAN.

Reincarnation

BRAHMAN is life and life goes on and on forever. Hindus believe that people grow old and die only to be reborn at another time. The process of being born again and again is called reincarnation. Everything is reincarnated: plants, animal, people and even the gods. If you lead a good life you come back in a higher form of life. If you are careless and learn little to push you forward, you may slip back to a lower form in your next reincarnation.

Worship

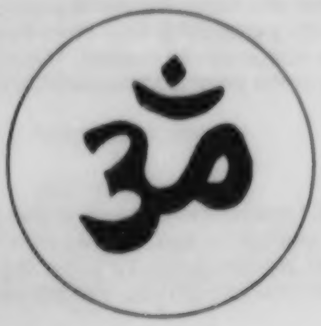
Because of the many reincarnations of God, there are thousands of statues and pictures in India which represent the forms that the gods have taken during their many lifetimes. It is common practice for Hindus to use a statue or picture of one of these dieties when they worship in the temple or at home. In India the ritual of worship is called **puja**. Each temple has its own temple god whose image rests on the main shrine and is treated with care and respect. Puja is practised by the priests of the temple several times during the day. People walk into the temple whenever they wish to pray, make an offering to the temple god, or listen to the teachings of the priests.

Priests are very special people in Hinduism. They are educated. They have learned to read the holy books called the **Vedas** (knowledge) and are able to pass their knowledge on to the common people. They belong to a group called the "twice born", which means that they have learned the sacred scriptures and have received the **sacred thread** in a ceremonial initiation.

Before dawn each day, the devout twice-born Hindu gets up and starts his day by chanting the sacred word OM. It is a combination of 3 sounds which represent the 3 forms of Brahman:

Ah — represents Brahman.
Uh — represents Vishnu.
Mmm — represents Siva.

When a person searches inside himself for this deepest, most resonant part and then allows the three sounds to come forth slowly and fully rounded, he begins to feel a vibration which makes him feel one with God. He experiences the holy sound of the universe. OM is represented by the symbol:

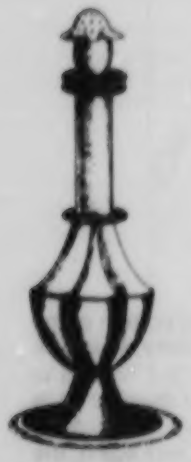


Prayers in the Home

Puja is part of the early morning routine in most Hindu homes. This ritual is performed at a small shrine upon which has been placed a picture or statue of one or more of the reincarnations of Brahman. Krishna and Rama are often represented. The worshippers bathe before commencing the puja ritual. They light incense and place offerings of flowers, coconut or sweet fruit in front of the image of the deities. It is then customary to light a lamp or a candle and perhaps sprinkle water on the statue. Prayers are now said. After puja, breakfast is taken.

Some families perform puja again at the end of the day.

Basic Elements of Hindu Worship: A Pujaa

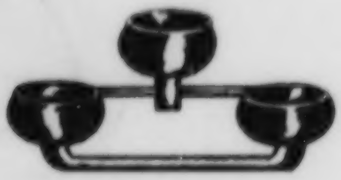


ROSEWATER SPRINKLER

1. Pujaa Articles

- — Deity — drawing or statue
- — incense
- — fragrant water sprinkler (salt shaker)
- — offerings of flowers, fruits and sweets

- — small bowls of fragrant oils, ash, unguents, powders, etc. (red tempura powder)
- — fire — burning camphor or oil lamp. (candle, paper flame)



CAMPHOR AND POWDER HOLDER

2. Participants

- — Head priest (**Pujaari**) (In small temples, one priest may suffice.)
- — Attendant priests
- — devotees

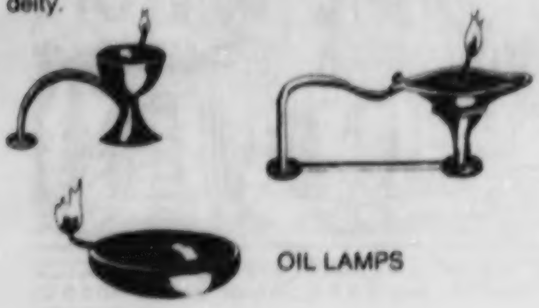
3. Procedure

1. One attendant priest may purify the devotees by sprinkling them with fragrant water as they enter.

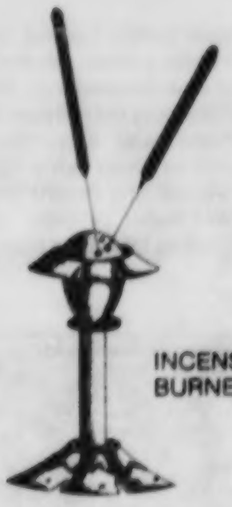
2. The devotees give offerings of flowers, fruits and sweets to an attendant priest who takes them to the shrine. The **Pujaari** may be busy with preparing the idol or shrine with incense and ornaments.

3. The devotees line up in front of the shrine; women to the right and men to the left as one faces the shrine.

4. The Pujaari places the platter of offerings in front of the deity, also placing some flowers on the picture or the idol. Unguents, powders, ash and oils are also placed in the presence of the deity.



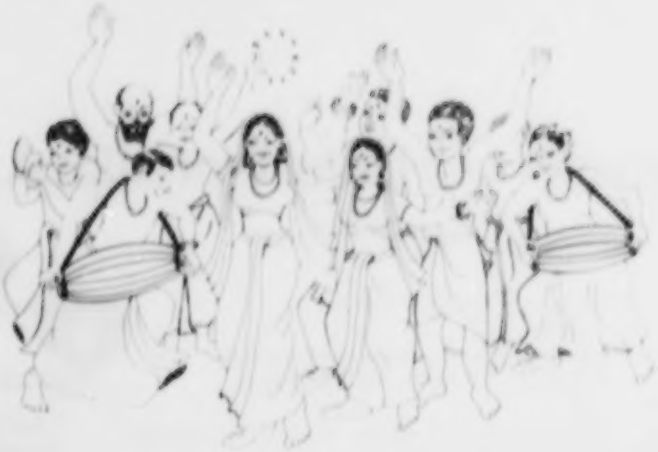
OIL LAMPS



INCENSE BURNER

5. The camphor is lit and the pujaari displays in in front of the deity, moving it in a pattern of a counter-clockwise circle. This is called **aaratti**. At the same time an attendant priest rings the bell. The presence of the god is called into the picture /idol as well as into the flame.

Fire, throughout the history of Indian religion, has remained the medium of transferring **blessings** from the deity to the devotee. This process is the central focus of the worship, and the devotees watch attentively with palms joined.



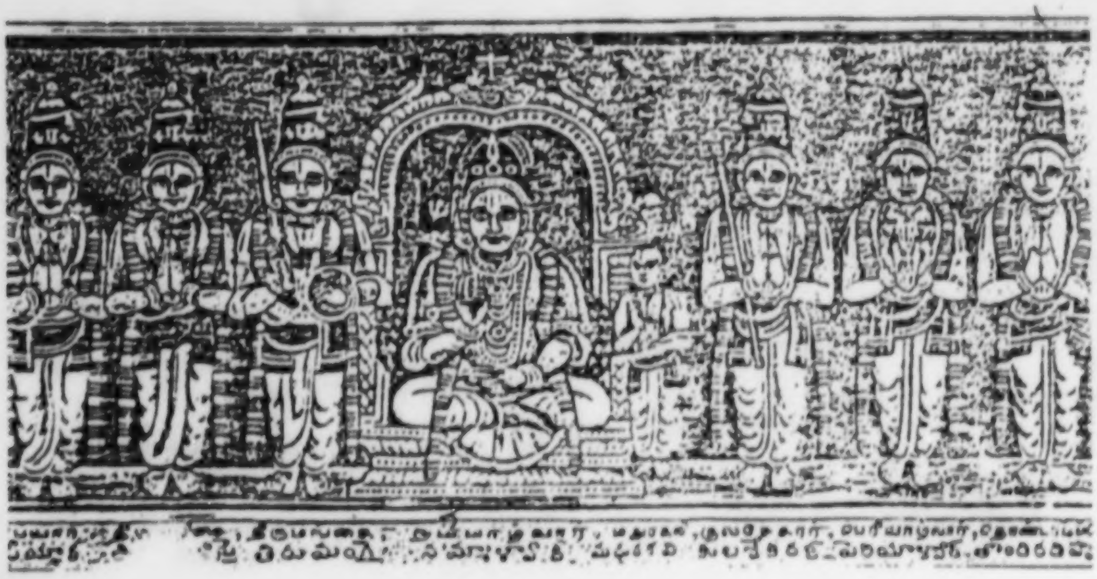
6. The pujaari then proceeds with the flame to each of the devotees. Each in his/her turn places the hands over the fire, touches the eyes and joins the hands in prayer-like fashion. This action, called **anjuhli**, completes the process of transference of the **blessings** from the deity to the devotee.

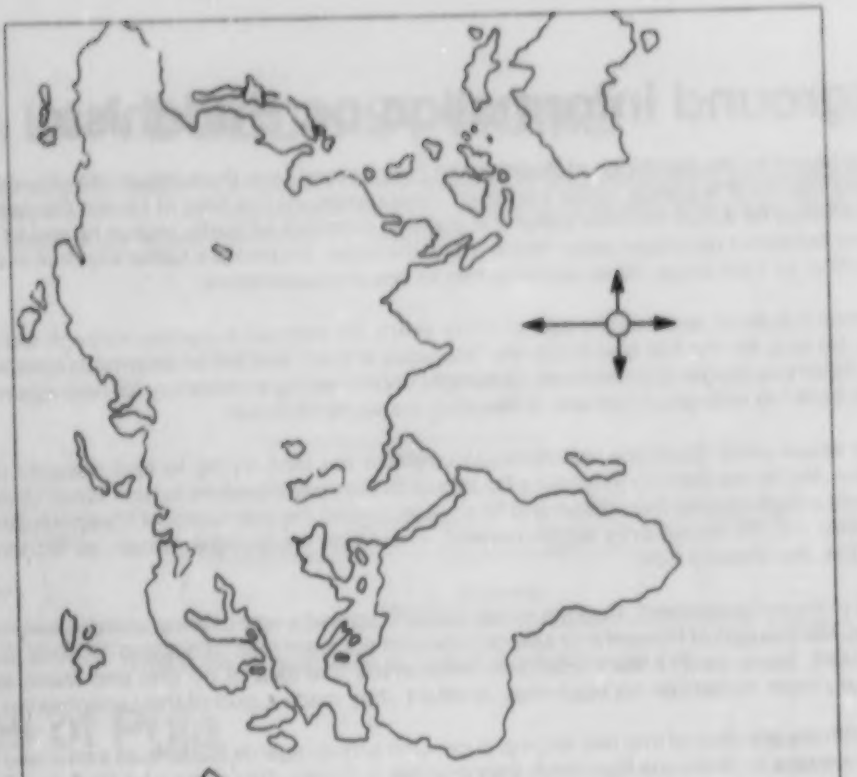
7. Attendant priests follow behind the pujaari with holy fragrant water, pastes, ash and powders, as well as with the now-blessed fruit, flowers and sweets. Each devotee puts the red powder in a dot on his/her forehead, and depending on the particular sect may also smear ash or sandalwood paste on the forehead, and anoint the head or arms with fragrant water or oils. This is the second means of taking **blessings** from the deity.

8. Finally, each devotee is given a portion of the collected offerings brought to the deity, which are now called **prasaad**. Ladies may put flowers in their hair; men put flowers behind their ear or in their pocket. Everybody, especially the children, are given fruit and sweets. In this way again, the devotees are **blessed** by partaking of god's 'leftovers".

9. As part of the celebration, the devotees may also join together in congregational song and dance.

Handout from South Asian Area Center
University of Wisconsin
Used with permission





Background Information on Buddhism

Buddhism is based on the teachings of **Buddha**, the Enlightened One. Born Siddhartha Gautama in 560 B.C., he lived the life of a prince, never knowing unhappiness. At the time of Prince Gautama's birth, prophets predicted he would become either the greatest monarch on earth, or that he would renounce the world and become a religious leader. Not wanting the latter, the prince's father kept him in the palace among beautiful surroundings, never allowing him to see unpleasantness.

When Prince Gautama reached the age of thirty years, he went on a journey through the streets of Kapilavastu. He saw, for the first time in his life, "the woes of man" and felt an enormous compassion for all beings. Life was no longer all sweetness. One night upon hearing an inner cry for help against human suffering, he bade his wife good bye and renounced the world he knew.

For six or seven years Gautama wandered throughout the land trying to find answers to human suffering. One day he resolved to sit under a Bo tree until the answers came to him. While under the Bo tree he entered a state of deep meditation and finally discovered the true secret of life and death, and the knowledge that can be found only within oneself. Thereafter he became known as Buddha — the Awakened One, the Blessed One.

As a result of his enlightenment, Buddha developed and spread a way of life encompassed in the **Four Noble Truths**. He thought of himself as a teacher who did not want man to depend on gods, but to find truth for himself. Some people were unable to understand this idea of no god and made statues of Buddha to help them remember his teachings. In effect, they made a god of their enlightened one.

Today Buddhists are divided into two large groups. One group regards Buddha as a man and teacher. Known as Therevada or Hinayana Buddhists they practise in Burma, Sri Lanka, and Thailand. The other group regards Buddha as a diety. In this group we find Mahayana Buddhists practising in China and other places, and Zen Buddhists who practise in Japan and Mongolia. The Lamaism Buddhists, ruled by the Dali Lama, also fall into this category.

Mahayana Buddhism places more emphasis on compassion than on discipline. Therevada Buddhism is the traditional form of the religion, and attaches a great deal of importance to the brotherhood of monks and to the development of self-control and wisdom. Although Zen Buddhism is one of the main schools within Mahayana it has similarities to Theravada, and yet distinct differences from both. Zen is practised mostly in Japan.

The aim of Zen is to reach enlightenment not through intellectual endeavor but by way of an intuitive moment in which the truth breaks through The Buddha's early followers were called monks and they had to obey certain rules. They could not care for worldly things, had to spend their time thinking and teaching, and had to set a good example for others to follow. Most important however was their mission to go into all lands and preach Buddha's words. While Buddha taught in India, the monks went to other parts of Asia.

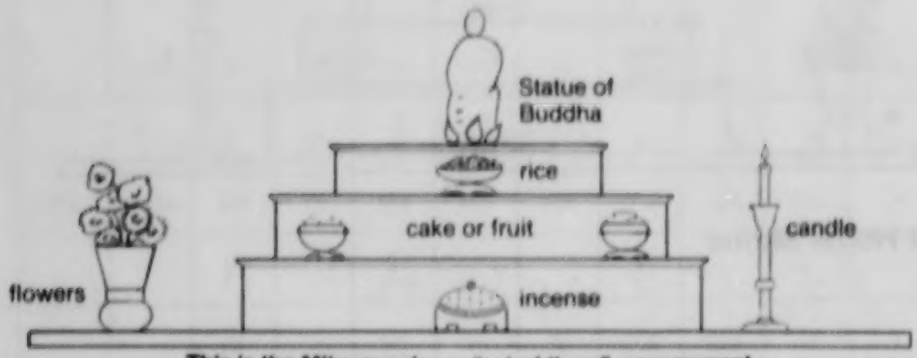
When people began to accept the Buddha's teaching as their way of life, they began honoring him with their own writings. They also saw Indian pictures and statues of Buddha which they copied. Eventually different countries added their own art style; thus different "Buddha's" began emerging throughout Asia.

Buddha is usually seen sitting or standing in a special way which is meaningful, the most popular position, crossed-legged with half-closed eyes. This signifies Buddha's lack of interest in the world around him. It shows him in deep thought or meditation which is the essence of Buddhism.

By meditating, Buddhists throughout the world hope to achieve control over mind and body, which will enable to escape the dominance of the physical world and achieve the permanent enlightenment they seek.

PUJA IN A BUDDHIST HOME

In Mahayana Buddhism, each home has a shrine with a picture or statue of Buddha dominating it, as well as a tablet listing the names of all the people in that household who have died. Every day, the people who are devoutly religious go before this shrine for meditation.



This is the Mitsugusoku or "set of three" arrangement.

Stages of Puja

Stage 1:

Enter room barefooted. Bow down before shrine. Recite words from the holy books. Say words of praise to Buddha.

Stage 2:

Give offerings of flowers, rice, sweets. Light candle. Burn incense.

Stage 3:

Meditate.

Significant Elements of the Puja

The Status of Buddha honours the Buddha who found enlightenment.

Rice, sweets and fruit are offered as gifts in praise and thanksgiving to the Buddha.

Petals are picked from the **flowers** and dropped into a bowl of water as a reminder of how fragile life is.

Candles are lit in the hope that all present may find enlightenment.

Incense is offered, not only to create a pleasant smell, but also to symbolize the act of purifying one's mind.

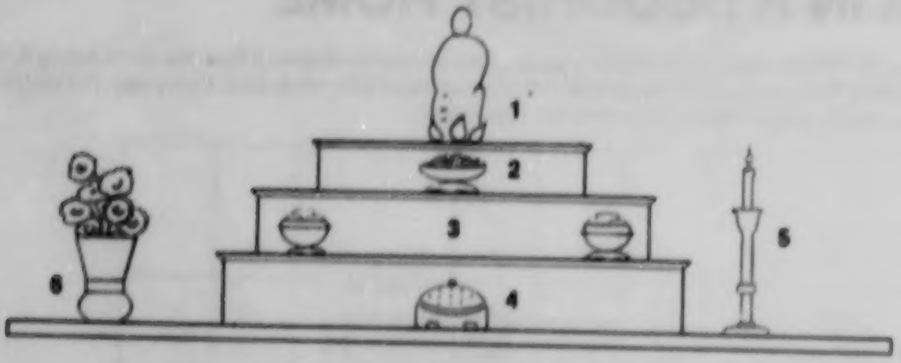
Zen Buddhists drink tea to help keep the mind alert during meditation. Besides the daily ritual of puja, Buddhists say "grace" before and after they eat their meals.

* Zen Buddhism is a branch of Mahayana Buddhism which is dominant in Japan.

B.18

Meditation in Buddhism

List each item on the line below and tell why it is part of the puja ritual.



Buddhist Home Shrine

1. ____

____

2. ____

____

3. ____

____

4. ____

____

5. ____

____

6. ____

____

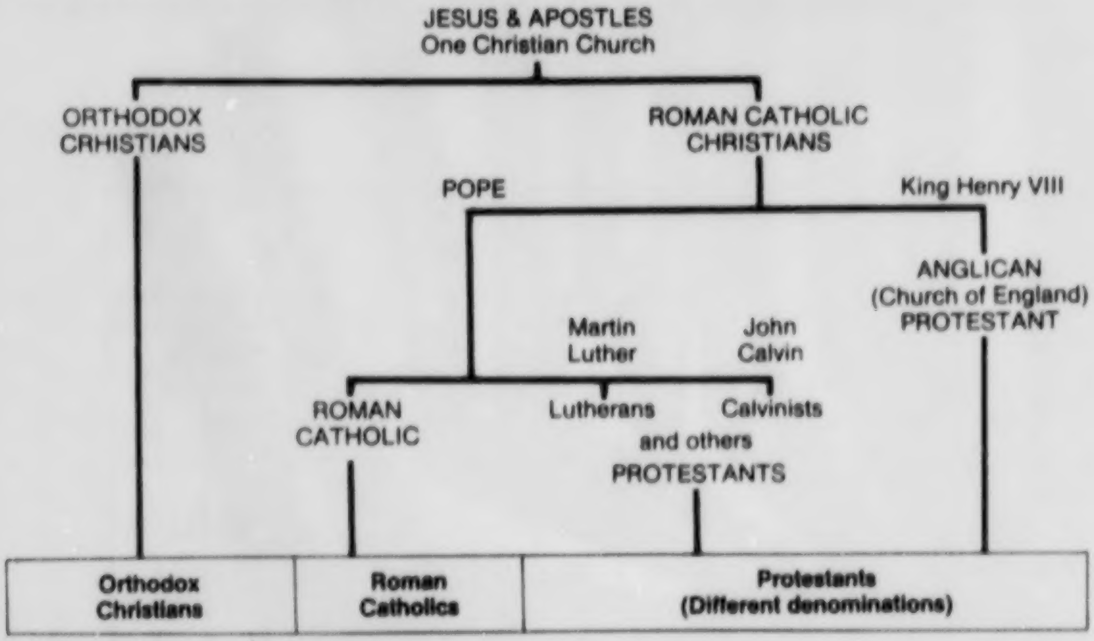
Japanese Alphabet

The Japanese alphabet is called **Hiragana.** One reads from top to bottom of the page and from right to left.

	W	R	Y	M	H	N	T	S	K	Vowels
ん OON	わ WRA	ら RA	や YA	ま MA	は HA	な NA	た TA	さ SA	か KA	あ A
		り RI		み MI	ひ HI	に NI	ち CHI	し SHI	き KI	い I
		る RU	ゆ YU	む MU	ふ FU	ぬ NU	つ TSU	す SU	く KU	う U
		れ RE		め ME	へ HE	ね NE	て TE	せ SE	け KE	え E
	を O	ろ RO	よ YO	も MO	ほ HO	の NO	と TO	そ SO	こ KO	お O

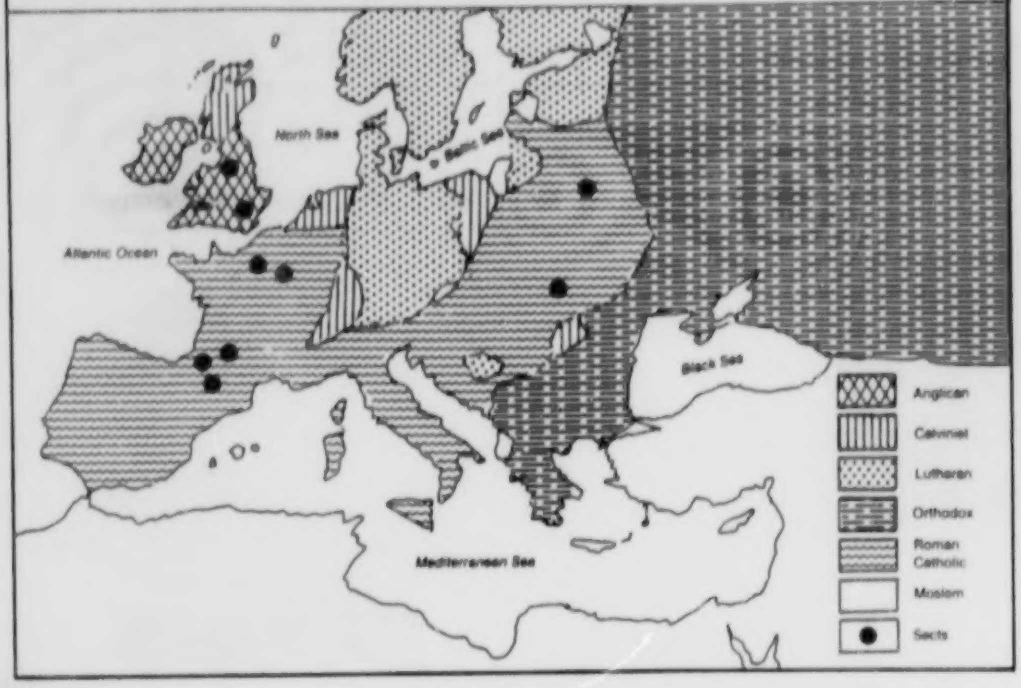
Teacher Background Information

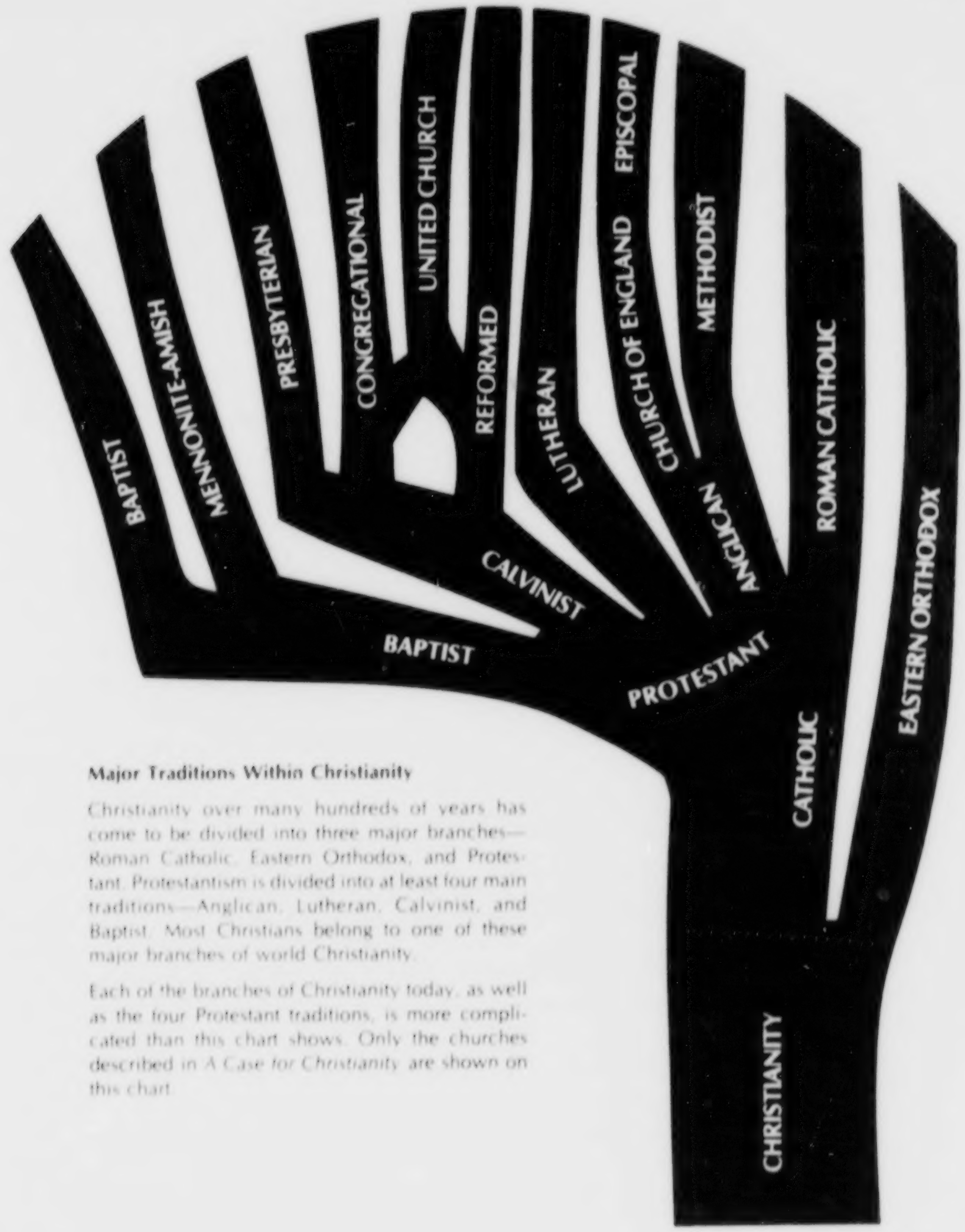
1. Origins of the Christian Church:


JESUS & APOSTLES
One Christian Church
ORTHODOX CRHISTIANS
ROMAN CATHOLIC CHRISTIANS
POPE
King Henry VIII
ANGLICAN (Church of England) PROTESTANT
Martin Luther
John Calvin
ROMAN CATHOLIC
Lutherans
Calvinists
and others
PROTESTANTS
Orthodox Christians
Roman Catholics
Protestants (Different denominations)

Protestant derives from "Protest" - "We protest the teachings of the Roman Catholic Church."

The Spread of Protestantism (c. 1600)


North Sea
Baltic Sea
Atlantic Ocean
Black Sea
Mediterranean Sea
Anglican
Calvinist
Lutheran
Orthodox
Roman Catholic
Moslem
Sects


BAPTIST
MENNONITE-AMISH
PRESBYTERIAN
CONGREGATIONAL
UNITED CHURCH
REFORMED
LUTHERAN
CHURCH OF ENGLAND
EPISCOPAL
METHODIST
ANGLICAN
ROMAN CATHOLIC
EASTERN ORTHODOX
CALVINIST
BAPTIST
PROTESTANT
CATHOLIC
CHRISTIANITY

Major Traditions Within Christianity

Christianity over many hundreds of years has come to be divided into three major branches—Roman Catholic, Eastern Orthodox, and Protestant. Protestantism is divided into at least four main traditions—Anglican, Lutheran, Calvinist, and Baptist. Most Christians belong to one of these major branches of world Christianity.

Each of the branches of Christianity today, as well as the four Protestant traditions, is more complicated than this chart shows. Only the churches described in *A Case for Christianity* are shown on this chart.

Copied from **A Case for Christianity**
With permission of Silver Burdett —
G.L.C. Publishers

PROTESTANT SUNDAY WORSHIP

Church bells usually ring in the steeple to invite people to come to the worship service.

Order of Service

1. The minister stands before the people and reads of says a few words to invite them to worship together. Then he calls upon God to be present in spirit and hear the prayers of the people.

2. The congregation joins together to recite the **Lord's Prayer** (Appendix B.3)

3. Then they sing a hymn. The number of the hymn is usually posted on the wall so that people can easily locate it in their hymn books.

4. Next comes the responsive reading in which the minister of the church reads verses from the Bible, usually from the Book of Psalms, and the people respond by reading their part in unison.

5. Announcements are made about baptisms, weddings, church social events, and so on.

6. At this point, it is customary for a few helpers from the congregation to pass around a basket or a brass plate so that people may contribute money to the church and its worthy causes. This gift of money is called an "offering".

7. Children now participate by singing a hymn. Perhaps one of them will recite or read a few words to the congregation. The minister then tells a Bible story. When he has finished, the children usually leave the main church and go to another room of the church for **Sunday School.**

8. The adults stay for the rest of the service, They now listen to a lesson on the scriptures. Some of the lesson will be based on an Old Testament story and some of it will focus on the New Testament.

9. Another hymn is sung. Most Protestant churches have a choir and some form of musical accompaniment such as an organ, the pipes of which feature prominently in the decor of the building.

10. The minister now gives a message to the congregation to inspire them in their daily lives to live according to the teachings of the Bible. This message is called a **sermon.**

11. Usually, another hymn is sung after the sermon.

12. At the end of the service, the minister raised his arms above the people to bless them. The benediction might be:

    "May the grace of our Lord Jesus Christ, and the love of God the Father be with you now and for evermore, Amen."

    The minister then goes to the door at the back of the church and shakes hands with the people as they leave the building.

Sometimes the Protestant service includes a **Eucharist** or **Holy Communion** which reminds people of the Last Supper of Jesus. Tiny wafers of bread are given to recall that Jesus broke bread with his disciples. By participating in the Eucharist, Christians follow Jesus' commandment, "Do this in rememberance of me." (I Corinthians 11:24). Before a person can take part in the Eucharist, he/she must become a member of the Church, usually through a ceremony called **Confirmation.**

In the past it has been customary for the minister to be male. This tradition is changing in modern times as women assume more and more of the roles once assigned to men.

NAME ____________________

VISIT TO A HOUSE OF WORSHIP

NAME OF THE HOUSE OF WORSHIP: ____________________

RELIGIOUS AFFILIATION: ____________________

DATE OF THE VISIT: ____________________

Here are some questions for you to consider as you tour the building. They should make your visit all the more interesting and informative. Read them as you walk through the house of worship, but wait until you have returned to school or your home before you write your answers.

1. How do you feel as your enter this House of Worship? (Comfortable, strange, nervous?)
____
2. What is your first impression of the interior? (Simple, ornate, large?).
____
3. Does it remind you of any other building you have entered? In what way?
____
4. What is the name given to the person who gives the services in this House of Worship? (rabbi, priest, minister, etc.) ____________________
5. On which day of the week are services held? ____________________
6. How do people know when it is time for the service to begin?
____
7. Is there anything special about the way people enter the building for a service?
____
8. Does anyone wear special clothing for the services? If so, what do they wear?
____
9. Where do the people sit (or stand) during a service? Do men, women, and children sit together?
____
10. Where does the leader of the services stand of sit? ____________________
11. Do you see any holy books or scrolls in this House of Worship? Many?
A few? Where do you see them? ____________________
12. What other religious items do you see? ____________________
____

B.22.2

NAME ____________________________

VISIT TO A HOUSE OF WORSHIP (cont'd)

13. Is there anything unusual about the shape of the inside of the building? If so, what is the reason for this special arrangement?

____

14. Look around you - at the walls, at the ceiling, at the windows and doors. Have you asked your tour guide to explain the significance of any unusual features? What have you learned? ____

____

____

15. Is there anything in the building or about the building which you find to be particularly beautiful?

____

____

16. Does this building "feel" like a holy place? Comment on your answer. ____________________

____

17. Describe how you feel as you leave the building? The same as you felt when you entered it?

____

____

18. Look at the exterior of the building. If you wanted to visit a similar House of Worship how would you be able to recognize it? What similarities would you look for on the outside of the building?

____

____

19. Draw a sketch of some of the things you saw during your visit, or describe in writing an item which made a definite impression on you.

15

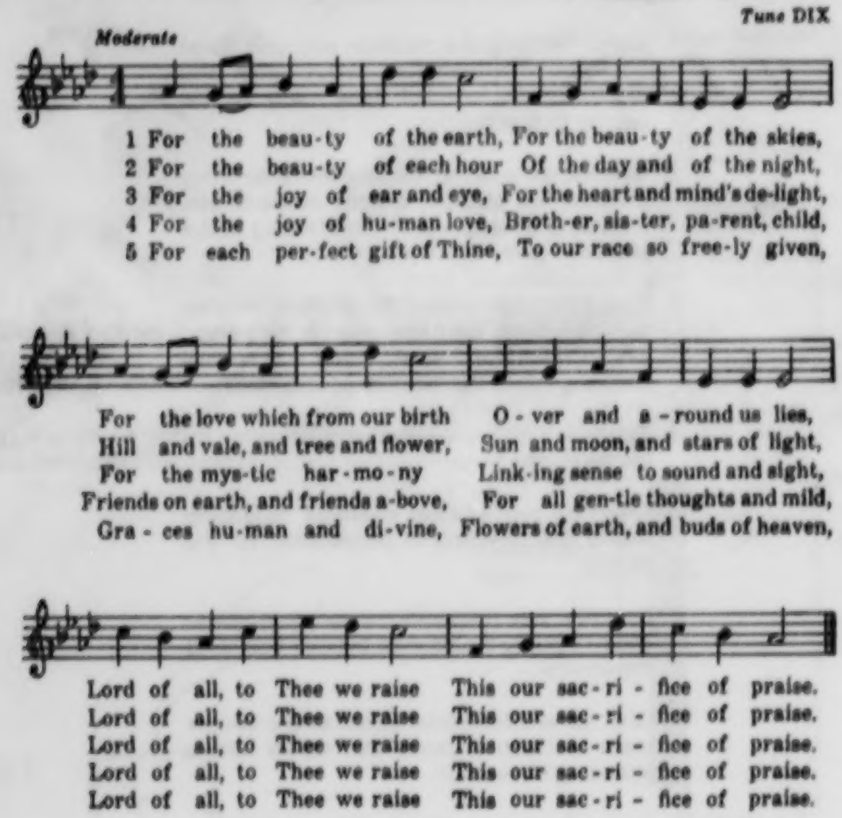
FOR THE BEAUTY OF THE EARTH

Folliot S. Pierpont was a Cambridge graduate who devoted the major part of his life to educational work. At the same time he published a number of poems and hymns, including the present verses, inspired by his love of nature. The tune is a shortened form of a chorale by the nineteenth century German composer, Conrad Kocher.

Folliot Sandford Pierpont, 1835-1917

Abridged from a *Chorale*
by Conrad Kocher, 1786-1872

Tune DIX


Moderato
1 For the beau-ty of the earth, For the beau-ty of the skies,
2 For the beau-ty of each hour Of the day and of the night,
3 For the joy of ear and eye, For the heart and mind's de-light,
4 For the joy of hu-man love, Broth-er, sis-ter, pa-rent, child,
5 For each per-fect gift of Thine, To our race so free-ly given,
For the love which from our birth O-ver and a-round us lies,
Hill and vale, and tree and flower, Sun and moon, and stars of light,
For the mys-tic har-mo-ny Link-ing sense to sound and sight,
Friends on earth, and friends a-bove, For all gen-tle thoughts and mild,
Gra-ces hu-man and di-vine, Flowers of earth, and buds of heaven,
Lord of all, to Thee we raise This our sac-ri-fice of praise.
Lord of all, to Thee we raise This our sac-ri-fice of praise.
Lord of all, to Thee we raise This our sac-ri-fice of praise.
Lord of all, to Thee we raise This our sac-ri-fice of praise.
Lord of all, to Thee we raise This our sac-ri-fice of praise.

Songs of Praise for Schools

Ryerson Press, Toronto 1956
Permission to copy given by
P.S.B.G.M.

ORAL PRESENTATION - WEEKLY RELIGIOUS OBSERVANCES

Research a weekly practice of worship in a religious tradition of your choice.

1. Name the religious tradition and give some background information about when and where it was founded, how many people belong to it, etc.
2. Give the name of the House of Worship in this tradition - a church, temple, mosque, etc. Include a description of the building and a sketch or picture of it.
3. Give information about the day that worship service if given, the name given to the person who conducts the service, and any special names given to the worship service itself.
4. Tell how the people know when it is time for the service to begin.
5. Describe any special customs regarding eating and dressing in preparation for the service.
6. Descfibe any preparations people make to clean or purify themselves bvefore attending the service.
7. Give some information about where people make to clean or purify themselves before attending the service.
8. Give information about statues, pictures, iscons, candles, etc. in the House of Worship and their use in the act of worship.
9. Describe music and singing in the House of Worship. Tell what instruments are used, what king of songs are sung, how people learn them, etc. If music is banned in the House of Worship, try to find out why and include the information in your report.
10. Mention any special prayers which the people say together at the regular worship service.
11. Describe what people do when the service is over.

ART PROJECTS - THE CROSS
(Symbol of Christianity)

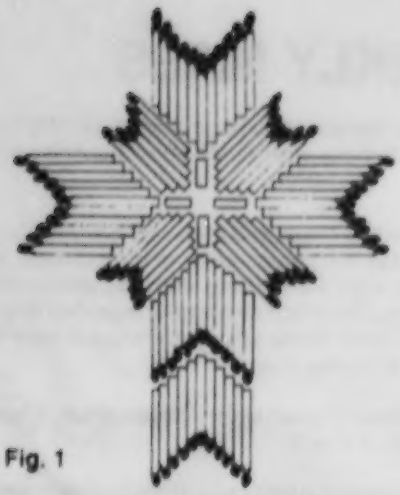


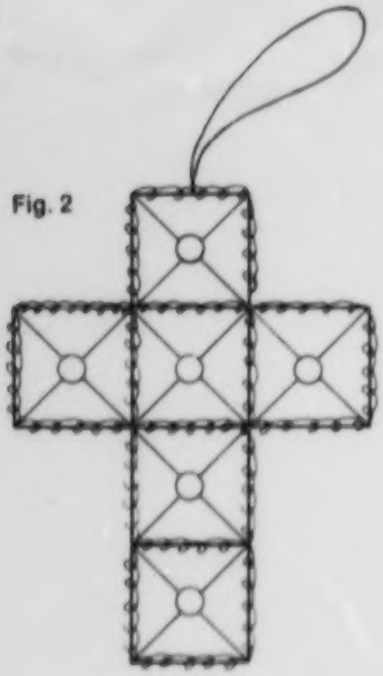
Fig. 1

Make a Matchstick Cross

— Use **burned-out** matches or toothpicks.

Arrange the sticks into a cross design and glue to a cardboard backing.(Fig. 1)

Fig. 2



Make bookmarks.

1. Find plastic baskets with square sections. Cut them into the shape of a cross and use wool to wrap the edges. (Fig. 2)
2. Use felt markers to make colourful designs on a cardboard cross. Laminate it with contact-paper or by machine.
3. Put a cardboard cross between 2 felt crosses. Use embroidery stitches to join the edges and to make designs. (Fig. 3)

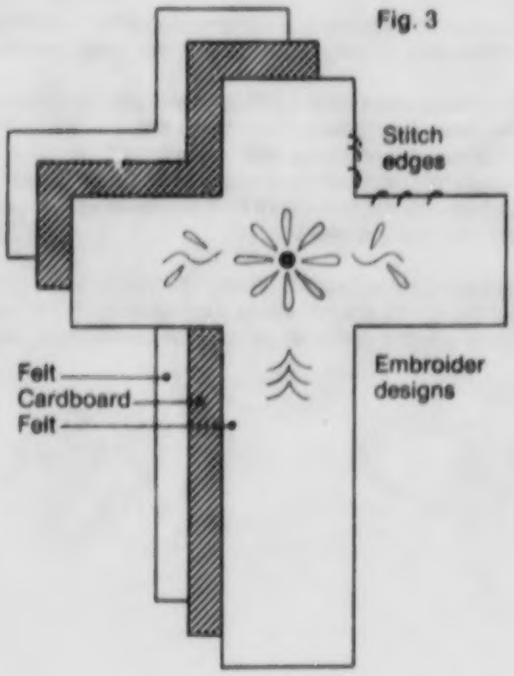


Fig. 3

Make a montage

Collect pictures of crosses and objects arranged in the shape of a cross (Use your imagination). Mount them on a large piece of newsprint; display on a bulletin board.

ROMAN CATHOLIC WEEKLY MASS

Fundamental to Roman Catholic worship is the celebration of the Mass. Some people attend Mass daily, but most Roman Catholics attend weekly services, usually on Sunday, in a church under the leadership of a priest who has been ordained to take this role.

The Mass finds its origin in the **Last Supper** where Jesus shared his bread and wine with his disciples and asked them to continue this ritual in memory of him. The Mass is a continuation of the sacrifice Jesus made when he offered his life in atonement for the sins of man. It is a thankgiving, and it is a celebration of Jesus' presence among the people in the congregation. Sharing the bread and wine is regarded as an act of **communion** - a union with Christ on a spiritual and physical level. Those who attend Mass in the proper spirit receive a feeling of grace which sustains them in their everyday lives.

A child receives his first communion after a confirmation ceremony given at the age of reason. The child is then able to fully participate in the Mass, usually at the age of 6 or 7.

The Mass was said in Latin for centuries, but it is now celebrated in the language of the people attending the Mass. An Order of Service is observed. People are provided with written transcripts which help them to follow the readings and to participate actively in the worship. The order of the Mass remains quite constant, but readings change daily. Worship includes prayers, readings, recitation of the Nicene Creed and usually the singing of hymns; however, the consecration of the bread and wine and communion are the focus of the celebration.

Roman Catholics go to church primarily to participate in the Mass. Mass is held every days, and some people go to church every day. Most dutiful Roman Catholics attend Mass once a week, on Sunday. Some people prefer to go to Mass on Saturday night.

ROMAN CATHOLIC WEEKLY MASS - ORDER OF SERVICE

No food is taken for at least one hour before receiving communion.

Church bells ring out to tell the people that it is time for them to come to worship.

Order of Service

1. The Mass is introduced by the priest who calls the people to stand with him and ask God to forgive their sins and be present among them as they celebrate the Mass. Everybody sings the praises of God.

2. The people now sit and listen to readings from the Bible - something from the Old Testament and something from the New Testament, sometimes read by the priest, at other times read by a member of the congregation. A final reading is given by the priest from one of the **Gospels** - Matthew, Mark, Luke or John.

3. The priest delivers a sermon based on the Gospels. The people sit quietly and listen to this **homily.**

4. After the homily, everybody recites the **creed** which states clearly the beliefs fundamental to all Roman Catholics.

5. It is now time for **prayers of petition and intercession,** either spontaneous or read from a text.

6. Offerings of money are collected in baskets which are passed around among the people. This part is called the **offertory.**

7. The most important part of the Mass now takes place. The congregation becomes especially silent and respectful while the priest takes the bread and the wine and **consecrates** them, changing them from ordinary substances into sacred species. The priest offers the bread, saying:

   "Blessed are you, Lord, God of all creation.
   Through your goodness we have this bread,
   which earth has given and human hands have made.
   It will become for us the bread of life."

   He put his hands over the bread and says, "This is my body."
   He kneels, then stands up and raises this consecrated bread up high for all to see.
   He then consecrates the wine in a similar manner, saying, "This is my blood."

8. More prayers are said at this time, including the **Our Father** (The Lord's Prayer).

9. The priest breaks the consecrated bread and takes part of it into his mouth. He drinks wine from the **chalice.** This act is called **Communion.**

10. When the priest has received communion himself, he offers communion to the people of the congregation. The people go to the front of the church to receive communion and then return quietly to their seats.

11. Closing prayers of thanksgiving are said.

12. The priest blesses the people, saying "Go in peace, the Mass is ended."

The priest usually shakes hands with the members of his congregation as they leave the church.

The weekly service is approximately one hour in length.

PROFESSION OF FAITH: THE NICENE CREED

All: We believe in one God.
the Father, the Almighty,
maker of heaven and earth,
of all that is seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, one in Being with the Father.
Through him all things were made.
For us men and for our salvation
he came down from heaven;
by the power of the Holy Spirit
he was born of the Virgin Mary, and became man.
For our sake he was crucified under Pontius Pilate;
he suffered, died, and was buried.
On the third day he rose again
in fulfilment of the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

(Catholic Book of Worship, p. 144)

A RESEARCH ACTIVITY:

A ROMAN CATHOLIC CHURCH

If you were to visit a Roman Catholic church in your neighbourhood you would see some of the following items. Make an information booklet about a Roman Cahotlic church by collecting pictures and drawings of these objects and pasting them, along with written labels and notes, into a scrapbook. You might visit a local church and make your booklet a photographic description which could then be used by your local tourist bureau.

1. A long aisle
2. The altar
3. Pews
4. A dome or spire
5. A crucifix
6. A statue of Mother Mary
7. A statue of a saint
8. Stained glass windows
9. A holy book
10. A book of worship
11. A wooden cross
12. A baptismal font
13. A communion rail
14. An altar cloth
15. Candles
16. The tabernacle
17. The sanctuary lamp
18. A chalice
19. A priest
20. Vestments of the priest
21. A confessional
22. A bishop's chair
23. An organ
24. Fourteen pictures about Jesus' last days.

SABBATH - DAY OF REST; DAY OF DELIGHT

MEAL AT SUNDOWN

The Jewish Sabbath begins at sundown on Friday evening and comes to an end at sundown on Saturday. The day is spent in prayer and meditation at home or at the synagogue and in visiting friends and relatives.

Just before sundown of Friday night, some Jews practise the tradition of emptying their pockets of all objects not to be used on the Sabbath. Into a box called a **Muktzeh,** they put pencils, scissors, keys, coins and other items which might tempt them to work on the Sabbath. The table is set for supper and Sabbath candles are lit. A wine bottle, **kiddush** cups (wine goblets) and two loaves of **Challa** (special bread) are included in the table setting. The men don a **kippah** (also yarmulke -skull cap) to show reverence for God.

Sabbath begins when the mother lights the candles and recites the blessing:

> "Blessed are you, O Lord Our God, King of the World, who made us by your commandments and commanded us to kindle the Sabbath candle."

The father then raises his wine goblet to begin the **Kiddush**, a thanksgiving prayer for the blessings of the past week:

> "Blessed are thou O Lord our God, King of the Universe, Creator of the fruit of the vine."

The 2 loaves of bread (braided) called **Hallah** (also called challah or chalo) symbolize the double portions of manna the Jews received in the desert on the eve of the Sabbath (Exodus 16,22). A covering over the bread represents the dew on the manna. A prayer or blessing is said over the bread usually by the head of the family:

> "Blessed art thou O Lord our God. King of the Universe, who bringeth forth bread from the earth."

After the blessing, each person at the table is given a small piece of bread. The words **"Shabbat Shalom"** (Have a peaceful Sabbath) are said, whereupon the family and guests sit to a good meal and enjoy their Sabbath evening.

SABBATH - DAY OF REST; DAY OF DELIGHT

SABBATH FAMILY SERVICES (Evening)

After the Sabbath meal, the Jewish family goes to the synagogue. People greet one another with the words: SHABBAT SHALOM (A peaceful Sabbath.) They enter the House of Worship and sit down.

Order of Service

1. The rabbi begins the service with a short prayer.
2. The choir sings a hymn.
3. The rabbi and the congregation read prayers from the prayer book. The **Shema** is recited.
4. The congregation joins the singing.
5. The cantor, joined by the congregation, sings the **Kiddush.**
6. The rabbi gives a sermon.
7. Children celebrating birthdays go to the pulpit to be blessed by the rabbi.
8. A closing hymn is sung.
9. The rabbi blesses the congregation before everyone leaves the synagogue.

Shema -
See Appendix B.10:3

Kiddush -
Hebrew word meaning sanctification. The Kiddush is a prayer proclaiming the holiness of the Sabbath: a reminder that God blessed the seventh day and made it holy.
Observing the Sabbath is prescribed in the Ten Commandments.
The Fourth Commandment:
"Observe the Sabbath and Keep it holy" (Exodus 20:8-11)

Kiddush is also linked to the Creation:

> "God created the world in six days and rested on the seventh. Man was to work for six days and reserve the seventh for rest and dedication to God." (Deuteronomy 5:12-15)

Its atmosphere of joy is described in Isaiah 58:13-14:

> [13] "If you treat the Sabbath as sacred and do not pursue your own interests on that day; if you value my holy day and honor it by not traveling, working or talking idly on that day.
>
> [14] Then you will find the joy that comes from serving me. I will make you honored all over the world, and you will enjoy the land I gave to your ancestor, Jacob."

SABBATH - DAY OF REST; DAY OF DELIGHT

THE SABBATH DAY

On the morning of the Sabbath day, the Jewish family attends service at the synagogue. Psalms are read during this service. Blessings are recited, sometimes by the children. The rabbi takes the Torah scrolls from the Holy Ark, holds these holy writings up high, and leads the people in reciting the Shema:

> "Hear, O Israël, the Lord, Our God, the lord is one."

The rabbi reads from the Torah using a little pointer called a **yod**. When the Torah is not in use, it is covered in an ornamental cloth, usually richly embroidered and decorated with silver. After the reading from the Torah, more blessings are given. When the service comes to an end, everybody leaves to spend the rest of Sabbath in an enjoyable way.

As sundown approaches, the family prepares itself for HAVDALAH (also Havdalo), a ceremony to end the Sabbath and thank God for the joys of Sabbath. When 3 stars appear in the sky, a wine cup is filled to overflowing, and a blessing is said:

> "May the coming week overflow with goodness."

A small box filled with fragrant spices is passed from person to person. This **besamin** symbolizes the sweet fragrance of the Sabbath day. Finally, a prayer of farewell is said over the light of a twisted candle (Havdalah candle). The twisted candle represents the separation of the holy day from the other days in the week. The new week is welcomed in: SHOVUA TOV! May you have a good week.

Objects Needed for Sabbath Meal

- Head covering for males
- Muktzeh box
- Prayer box
- 2 candles
- 2 candlesticks
- A wine bottle or decanter
- Kiddush cups (wine goblets)
- 2 loaves of bread
- A cover for the bread
- Usual cutlery, placemats, etc.

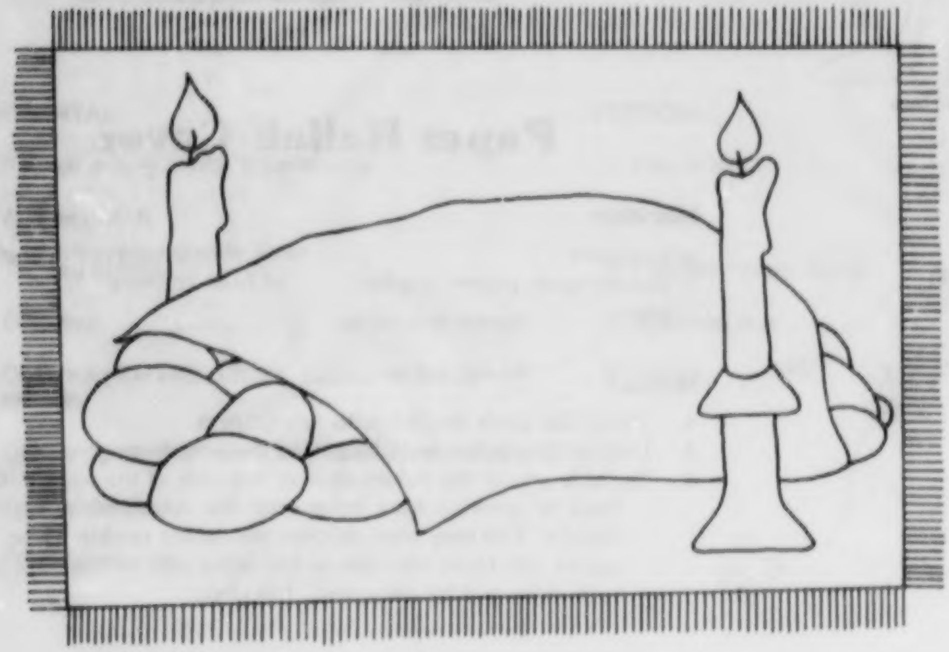
Fringed Hallah Cover

Materials:

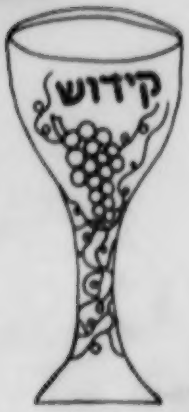
1 piece of material that can be fringed (linen, cotton, or muslin), about 11" x 16"
paper
pencil
crayons
ironing board
iron
old cloth
newspapers

Method:

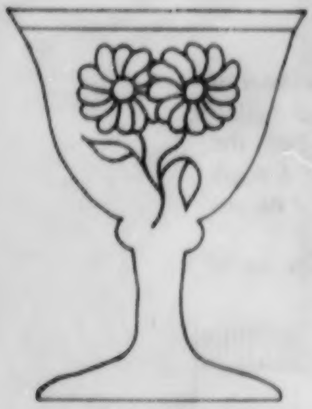
1. To fringe the hallah cover, pull threads, one at a time, from the edges of the material to within one-half inch from each edge. Always pull the top thread first.
2. Plan a design on the paper. With a pencil, sketch the design on the material.
3. Pressing firmly on the crayons, color in the design.
4. To make the design washable, place an old cloth, then a sheet of newspaper on the ironing board. Place the crayoned hallah cover on top, then add another sheet of newspaper. Turn the iron to a warm setting and lightly iron the top paper. Excess wax comes off on the newspaper. Change the paper if necessary, until no more wax comes off.
5. After using, you can wash the hallah cover by hand in warm water.



Jewish Holiday Crafts, by Joyce Becker
Bonin, N.Y., © 1977 Permission granted
by KTAV Publisching House, Inc. Hoboken,
N.J. 07030-7205



Plastic



Painted Glass

Kiddush Cups

Plastic

Buy plastic-stemmed wine cups in the party-goods section of a variety or department store. Draw designs on the cups with permanent colored felt-tip pens. To avoid smearing the designs, work from the top down. Do not decorate the rim of the glasses so your lips will not touch the ink.

The cups will last through many washings if they are washed by hand with mild dishwashing liquid in warm water.

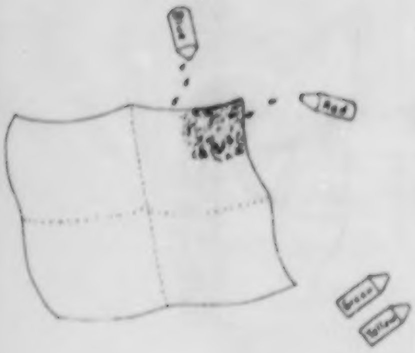
Painted Glass

Start with stemmed or plain glasses. Plan a design on paper. Outline the design on the glasses with black enamel paint, using a fine brush. Do not decorate the rim of the glasses, so your lips will not touch the paint. Let dry.

Fill in the design with colored enamel paint or glass stain. Let dry.

These Kiddush cups will have the appearance of expensive, hand-decorated glassware. You may also decorate a glass decanter to match the cups. Wash by hand in mild dishwashing liquid in warm water.

Paper Hallah Cover



Materials:

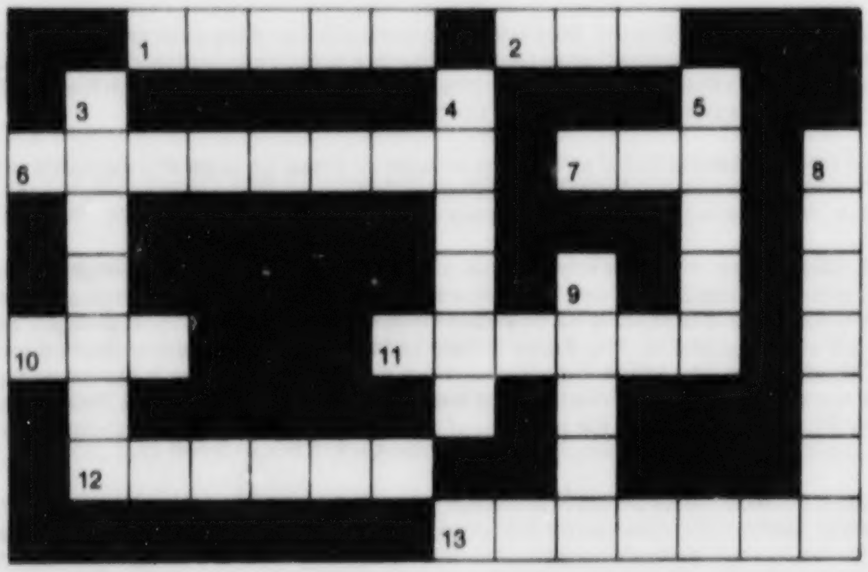
newspapers
1 dinner-size paper napkin, white
small plastic squeeze containers of food coloring

Method:

1. Cover the work surface with newspapers.
2. Unfold the napkin and place it on the newspapers.
3. Sprinkle one of the colors all over one side of the napkin. Continue to sprinkle each color until the colors blend together slightly. You may want to leave part of the napkin white. The colors will bleed through to the other side of the napkin so both sides will be decorated. Let dry.

Jewish Holiday Crafts, by Joyce Becker
Bonin, N.Y., © 1977 Permission granted
by KTAV Publishing House, Inc. Hoboken,
N.J. 07030-7205

Crossword Puzzle (Sabbath at Home)



HORIZONTAL:

1. Recited during Sabbath Ceremony
2. A Wine goblet
6. Twisted candle
7. God sent ______________ portions of manna
10. Observing the Sabbath is a ______ of the Jewish religion
11. Observing the Sabbath is the ___ commandment
12. Twisted Loaf
13. Prayer over wine

VERTICAL:

3. Day of Rest
4. Peace
5. Sabbath Prayer Scroll
8. A special box
9. Hallah

Islam - Friday Service

As is done by people in most religions, the Muslims set aside one day of the week as particularly holy. This day is Friday, **"the Day of Assembly,"** when religious Muslims temporarily suspend their daily chores and go to the mosque to join their fellow Muslims in prayer and to hear the **imam** preach his weekly sermon. The Friday prayers take place in the middle of the day.

The mosque can be a simple building with one minaret or it may be large and elaborate with several minarets. The minaret is a tower. A man, the **muezzin,** climbs to the top of the tower to call the people to worship. When they hear his cry, people stop their work and walk to the mosque.

The Islamic religion does not allow any pictures of statues of gods or human beings, so the mosque contains no pictures of statues. Instead, the walls and roof are often decorated with verses from the holy book. There are no seats. If the floor is not carpeted, the people bring their own prayer rugs. Copies of the holy book are always available. The **Koran** is very sacred and no Muslim will touch it until he has completed his ablutions. The Koran is always kept in a clean place. No book is placed on top of it. No person ever turns his back to the Koran. Part of the prayer service in the mosque involves reciting the Koran. Many Muslims do not know the meaning of the words they recite, but the sound of the words is soothingly beautiful and gives a feeling of oneness with Allah.

When he enters the mosque for prayer, the Muslim leaves his shoes at the door and washes his hands, face, and feet in a small room reserved for that purpose. Women do not usually pray in the mosque, but when they fo, they go to a separate section away from the men. Prayer is said facing **Mecca.** When the mosque is built a **mihrab** or alcove is carved into the wall to show the direction of Mecca.

The first prayers of the service are the compulsory **rakahs**, at least two of them, which make up the **salat.** The salat is followed by the **du'a,** private prayers of the individuals. The Koran is read and some people recite the 99 names of Allah with the help of a rosary made of beads. All the prayers are led by the imam who stands in the **minbar** and faces Mecca. The imam is not a priest for there are no priests in Islam. The imam is a devout Muslim who is well-informed about the Koran and Muslim worship. During the Friday service, the imam will give a sermon from the pulpit (**minbar**) and read verses from the Koran which sits on top of a special lectern (**mihrab**). The verses are explained.

In the mosque, no money is collected, no offerings are made, no songs are sung and no music is played. Muslims give themselves to God in their prayers and then disperse to go about their regular business.

Islam - Friday Service (cont'd)

Vocabulary

1. **Allah** - The God
2. **Asan** - the "call to worship" given by a meuzzin in Arabic just prior to each compulsory prayer just prior to each compulsory prayer
3. **Islam** - surrender to the Will of God
4. **Kabaa** - a holy structure which stands in the centre of a courtyard in a mosque near the birthplace of in a mosque near the birthplace of Muhammad.
5. **Mihrab** - a lectern on which the holy book is placed
6. **Minbar** - a pulpit, built into a recess in the wall facing Mecca
7. **Muhammad** - founder of the Islamic Religion (also spelled **Muhammed**)
8. **Mosque** - place of worship (Appendix page B.33)
9. **Muslims** - followers of the Islamic Religion (also spelled **Moslems**)
10. **Qur'ân** - the sacred book (also spelled **Koran**)
11. **Wuzu** - cleaning ritual performed with water or sand

Order of Service — Islam

This is an example only. The order varies from mosque to mosque.

Call to worship from the minaret

1. People enter the mosque leaving their shoes at the door and performing ablutions, do their private prayers while waiting for the mosque to fill.
2. The muezzin faces Mecca, raises hands to ears, chants in Arabic.

   "Allah is most great. Allah is most great
   I bear witness that there is no God but Allah,
   I bear witness that Muhammad is God's messenger,
   Come to prayer, come to prayer,
   Come to salvation, come to salvation,
   God is most great, God is most great,
   There is no God but Allah."

3. People stand and repeat the full call to worship.
4. The iman takes his place. The worshippers fall into rows. Starting from the front - just behind the iman.
5. The iman leads the prayers, reciting verses from the Koran.
6. The iman preaches the sermon which has two parts:
   1) Reading from Koran, explaining current affairs and everyday life.
   2) Reading from Koran, making supplications and blessings.
7. The iman continues with further prayers based on words from the Koran. Muslims who have emigrated to Christian countries and are not able to observe the Friday **Day of Assembly** will go to the mosque on Sunday.

To Accompany Friday Worship (Islam)

Art Project - Islam

TASK CARDS

Divide the class into 9 small groups and have them select a task card. Each group does its activity and then displays the finished product in a prominent place fo others to share.

TASK 1 - Make a picture of a muezzin standing in a minaret calling the people to worship. Write his words on the paper.

TASK 2 - Make a picture of a mosque. Put some people into your picture. Have them walking towards the mosque.

TASK 3 - Make a picture showing what people do before they enter the mosque: removing shoes, washing hands, feet, face. Be sure to have the people's heads covered as a sign of respect.

TASK 4 - Make a picture of the inside of the mosque. You might put some Arabic writing on the walls. Remember, there are no seats, no pictures, no statues. Don't forget to show the niche.

TASK 5 - Make a picture of the iman standing in the minbar directing prayers.

TASK 6 - Draw a picture which will clearly indicate the direction Muslims face when they pray.

TASK 7 - Draw a picture of a Muslim man doing his rakah. Write the words he might be saying at this time.

TASK 8 - Make a picture of people leaving the mosque after the prayer service.

TASK 9 - Make a sign for the class project giving the title, the classroom number, grade level, teacher's name, and the date.

Take coloured slide photographs of people working on their projects and then of the completed work. Find some Arabic music and make a cassette recording to accompany the slide display. Show the slide-tape to parents on Parents' Night.

THE THREE FRIDAYS

Characters: Hodja
Nar. 1 (male)
Nar. 2 (male)
Nar. 3 (female)
Nar. 4 (female)
Crowd of People (all the Narrators)

Scene 1

Nar. 1 There was just one day of the week that worried Nasr-ed Din Hodja.

Nar. 2 On all the other six days he was as free as a bird. He would chat with his friends in the market or go to the other villages with his exceptional donkey.

Nar. 3 He would also work in his vineyards or go hunting in the hills.

Nar. 4 Nothing hurried him to be at a specific place at a specific time to do a specific thing.

Nar. 1 But Friday was different. Friday was when all faithful Muslims went to their mosques.

Nar. 4 Years before, Nasr-ed-Din Hodja had gone to a school for priests, so he was expected by all the Muslims of Ak Shehir to mount the pulpit of the mosque each Friday to preach a sermon.

Nar. 3 He enjoyed doing it when he had something to preach to the people.

Nar. 2 But there were some Fridays when he had nothing to say.

Nar. 4 Nasr-ed-Din Hodja thought about how easy it was to tell stories with the other men in the coffee house.

Nar. 1 It was something else to stand alone in the pulpit to talk to the people of Ak Shehir.

Nar. 2 The chanting before the sermon wasn't hard because everybody joined in. But the sermon, **that** was difficult.

Nar. 3 One Friday he walked slowly through the rugged streets of Ak Shehir.

Nar. 2 As he was walking along, he saw the women creeping past him on their way to the latticed balcony in the mosque.

Nar. 4 He also saw the men rushing towards to mosque to hear his sermon.

Nar. 1 When he arrived at the mosque door he took off his shoes.

Nar. 4 He walked along with the men across the thick soft rugs.

Nar. 3 When he finally arrived at the high pulpit, he hoped that perhaps the mosque would give him an idea of what to say.

Nar. 2 He looked at the mosaics on the walls, but they did nothing to inspire him.

Nar. 3 He looked at the men's faces and heard veiled women making noises on the latticed balcony.

Nar. 1 He must say something!! Finally he uttered these words:

Hodja "Oh, people of Ak Shehir, do you know what I am about to say to you?"

Nar. 1 & 2 (Stoutly) "No!!"

Nar. 3 & 4 (Stoutly) "No!!"

Hodja "You mean you don't know?" (shaking his head and hand) "Are you sure you don't know? Why then, I shouldn't waste my precious words on such ignorant people!"

Nar. 3 Then the Hodja turned and climbed slowly down the steps of the pulpit.

Nar. 2 He walked across the room. He slipped on his shoes and went out in the warmth and sunshine free from everything until... next Friday!

Scene 2

Nar. 1 Friday arrived once more. But it was a little too soon.

Nar. 2 The Hodja had spent most of his time in the coffee house, gossiping with the other men.

Nar. 3 He woke up and quietly put on his clothes and turban.

Nar. 4 He mingled with the crowds once more and the men once again rushed to the mosque, and the women crept past him.

Nar. 2 He walked through the door of the mosque and slowly took off his shoes. He walked over the soft rug, among the men.

Nar. 1 He walked up to the pulpit and quietly stood there. Again, he didn't know what to say to the people.

Nar. 4 He looked at the mosaics but they didn't give him ideas. He looked at the rugs, but they didn't give ideas either.

Hodja "Oh people of Ak Shehir, do you know what I am about to say to you?"

Nar 1 & 2 "Yes" (remembering last Friday)

Nar 3 & 4 "Yes" (also remembering the week before)

Hodja "You do? Wonderful! Then I don't need to tell you myself."

Nar. 3 He quietly walked down the pulpit steps through the men, who stood with their mouths open.

Nar. 1 He slipped on his shoes, and walked out the door. He was free once again, until next Friday!

Scene 3

Nar. 4 Friday arrived once more. Again Nasr-de-Din Hodja didn't know what to preach.

Nar. 1 He quietly waited till the time came to go to the mosque.

Nar. 3 He mingled, and talked, and laughed with the rest of the people while going to the mosque.

Nar. 2 He walked through the door once again and slipped off his shoes.

Nar. 1 He smiled as he walked through the thick, soft rugs.

Nar. 4 He stepped up to the pulpit and just stood there, looking down at the people for ideas on what to say.

Nar. 3 He looked all over for ideas but couldn't find any.

Nar. 2 Hodja finally spoke.

Hodja "Oh people of Ak Shehir, do you know what I am about to say to you?"

Nar 1 & 3 "No" said some of them, thinking of last Friday.

Nar. 2 & 4 "Yes" said others thinking of the Friday before.

Hodja "Wonderful! Then the people who know may tell the people who don't know!"

Nar. 2 He once again walked down the stairs of the pulpit through the crowds and out the door.

Nar. 1 He was once again free, until next Friday!

Reference: **ONCE THE HODJA** by Alice Geer Kelsey
Cadmus Édition, E.M. Hale and Company,
Wisconsin, 1966.

Script by-
Soula Chronopoulos and
Thane Fotopoulos
(Grade 6, Glencoe School, 1979)

Copied with permission from
Religious Leaders,
a P.S.B.G.M. publication

LA BÉNÉDICTION PATERNELLE

In French Canada, not so many years ago, it was the custom of the children of the family to seek the blessing of their father as their first act on New Year's morning. Usually it was the eldest son who approached his father on behalf of all the younger brothers and sisters. He would kneel before his father and ask, "Father, will you give us your blessing?" The father, in return, would make the sign of the cross on his child's forehead and ask God to give his children food, health, and good fortune throughout the coming year. The family would then go to early morning mass, after which they would prepare to visit the grandparents. At this time the father would seek the "bénédiction paternelle" from his own father. One by one the families of uncles, aunts, and cousins would arrive at Grandmother's house for the traditional New Year's dinner and a celebration of song and dance.

For supper, the families would separate, this time to visit the other set of grandparents where more blessings, more feasting, and more merriment would ensue.

The following story describes the Jour de l'An through the eyes of a young boy in 1960.

1er janvier, 1960

La Bénédiction Paternelle

En ce matin du 1er de l'an, je me rends à l'église pour la messe de sept heures trente. Il fait beau, le soleil vient à peine de se lever, la température est très froide, et la neige crisse sous mes pas. Tout en marchant je pense à ce qui s'est passé une demi-heure plus tôt. En me levant j'ai demandé à mon père de me donner sa bénédiction, celle que le père donne à ses enfants le jour de l'an. Étant l'ainé de la famille, c'est à moi de demander à mon père de nous bénir, ma soeur et moi. Alors à genoux devant mon père, celui-ci, d'un geste tremblant et la voie remplie d'émotion, fait le signe de la croix sur nos têtes en demandant à Dieu de nous donner la santé et le bonheur pour l'année qui vient.

Au retour de la messe, nous nous préparons à rendre visite à mes grands-parents maternels. Ceux-ci nous attendent pour le repas du midi. En entrant dans la maison une atmosphère de fête nous enveloppe. C'est vraiment le jour de l'an. Déjà plusieurs de mes oncles, tantes, cousins et cousines sont arrivés. Je souhaite une bonne année à mon grand-père et à ma grand-mère ainsi qu'à tous ceux qui sont là. Un fumet vient de la cuisine. Ma grand-mère met la main aux derniers préparatifs du repas. Imaginez un peu le menu: dinde farcie, tourtières, jambon, porc frais, patates pilées, carottes au beurre, toute sorte de marinades, et, comme dessert, des tartes aux pommes, la bûche traditionnelle, des gâteaux aux fruits, de la crème glacée et pour avaler tout ça, un bon grand verre de lait frais. Après avoir mangé un si copieux repas, rien n'est mieux que la musique, le chant et la danse. Mon oncle Noël prend son accordéon et commence à jouer un reel, suivie de la chanson annuelle de mon oncle Robert, "Prend un verre de bière mon minou." Tout le monde fait son petit numéro, même les plus jeunes.

Mais, déjà, il faut partir car pour le repas du soir c'est chez mes grands-parents paternels que nous irons. Mon père n'ayant pas de voiture, c'est à pied que nous allons d'une maison à l'autre. Un bon trente minutes de marche par un froid sibérien. Heureusement en chemin il y a l'église. Nous nous arrêtons pour nous réchauffer et pour voir la crèche. Après avoir déposé des cents dans la tirelire qui tient un peiti ange en plâtre, nous reprenons le chemin vers notre destination. Arrivés chez les parents de mon père c'est le bonheur total; on crie, on chante, on danse, on joue aux cartes, on mange.

Le jour de l'an n'est pas une journée comme les autres. Le fait de se donner la main et de dire: "Je te souhaite une bonne année" pour moi cela veut dire, "J'oublie le passé, soyons amis."

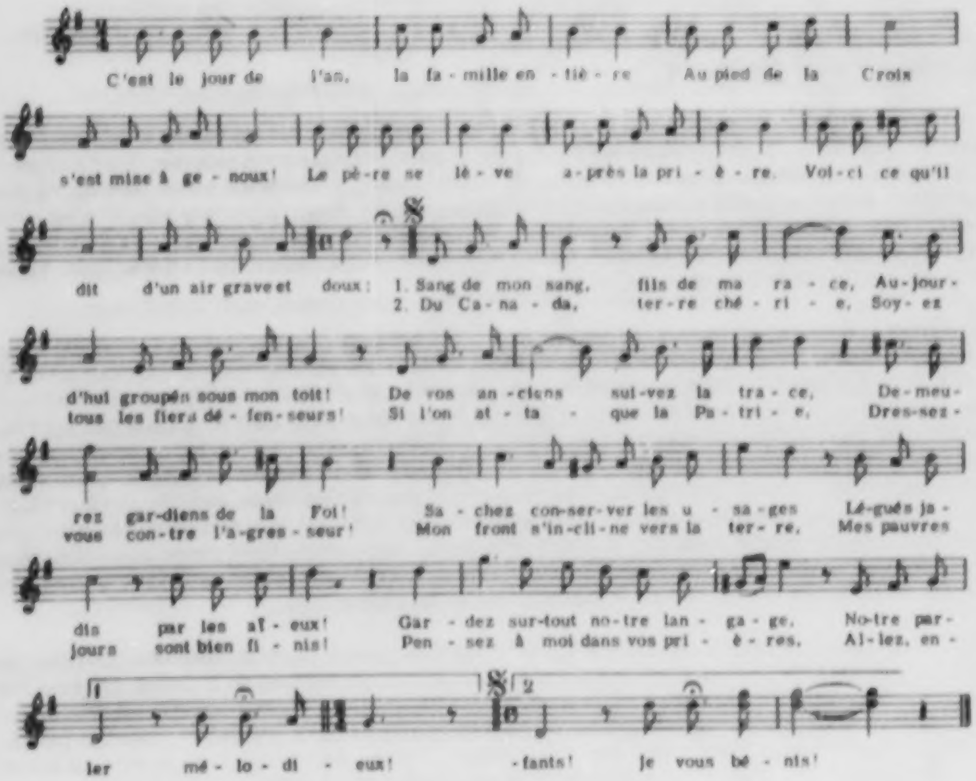
The Ministère de l'Éducation would like to thank Pierre Hébert of Ste. Anne de Bellevue for his contribution of this text.

B.37

La Bénédiction

Tous droits réservés Copyright

Paroles et musique de
Albert LARRIEU


C'est le jour de l'an, la fa - mille en - tiè - re Au pied de la Croix
s'est mise à ge - noux! Le pè-re se lè - ve a-près la pri - è - re. Voi-ci ce qu'il
dit d'un air grave et doux: 1. Sang de mon sang, fils de ma ra - ce, Au-jour-
2. Du Ca-na - da, ter-re ché - ri - e, Soy-ez
d'hui groupés sous mon toit! De vos an - ciens sui-vez la tra - ce, De-meu-
tous les fiers dé - fen-seurs! Si l'on at - ta - que la Pa - tri - e, Dres-sez-
rez gar-diens de la Foi! Sa - chez con-ser-ver les u - sa-ges Lé-gués ja-
vous con-tre l'a-gres - seur! Mon front s'in-cli-ne vers la ter - re. Mes pauvres
dis par les aï - eux! Gar - dez sur-tout no-tre lan - ga - ge. No-tre par-
jours sont bien fi - nis! Pen - sez à moi dans vos pri - è - res. Al-lez, en-
1
ler mé - lo - di - eux!
2
-fants! Je vous bé - nis!

Avec l'autorisation de l'éditeur, Edmond Archambault, Inc., Montréal
L'accompagnement est en vente chez l'éditeur ou à La Bonne Chanson

From: «Chants pour le temps des Fêtes»
Entreprise Culturelle, Enr.
399 rue des Conseillers,
La Prairie, QC. J5R 2L5 © 1952
by Chs.-Eémile Gadbois, ptre. U.S.A

ROSH HASHANAH - THE JEWISH NEW YEAR

Unlike the Christian calendar which is based on the earth's revolution about the sun, the Judaic calendar is based on the cycles of the moon, each month beginning with the time of the new moon. 1983 was 5743 in the Jewish tradition.

When determining the dates for religious celebrations, Jews all over the world follow the old Hebrew calendar as did their forefathers of long ago. When they planted their crops in the springtime, the people of the Bible started to count the new moons, each new moon beginning a new month. The seventh month was the holy month of the year. It came at the end of harvest when the ripened fruit had been picked and the crops had been gathered. The new moon in September (which means seventh month) brought in the new year.

Ten days of the new year were set aside to celebrate the bountiful harvest and to prepare for a new start in all things. The first day of this celebration period was **Rosh Hashanah**, the Hebrew for "beginning of the year". Since Rosh Hashanah coincides with the time of harvest, it is customary for Jews in Canada to place newly ripened fruit on the table and taste it for the first time on Rosh Hashanah. A special prayer of thanksgiving is said at this time. It is also customary to dip bread, apples, or figs in honey and share them with friends and family. This gesture expresses the hope that sweetness will prevail throughout the coming year.

Greeting cards are sent. New clothes are bought. People wish each other "Happy New Year" - LE SHONO TOVAH.

In olden days, when the new moon of the seventh month appeared in the sky, someone would take a trumpet made from the horn of a ram and blow it as loudly as he could. Today, the tradition continues as the SHOFAR is blown in the synagogue to announce the arrival of the new year. Some say that the loud piercing sound of the shofar carries all the way to God, reminding him that it is time to open the **Book of Life.**

The **Book of Life,** so the story goes, is filled with the names of all God's people. Under each name is a list of the person's good deeds and bad deeds. Once a year, on Rosh Hashanah, God opens the **Book of Life** and takes count of each person's deeds. The book stays open for ten days.

During this time, Jewish people examine their actions of the past year and try to judge their deeds the way God would judge them. On the afternoon of Rosh Hashanah, it is a custom to empty one's pockets in a symbolic gesture of getting rid of one's sins. Prayers are said which request forgiveness for mistakes that have been made.

The last day of the new year celebration is the most important of all. On this day, **Yom Kippur,** the fate of each person is written according to how he has behaved during the preceding year. Once the **Book of Life** is shut, it is too late to correct the mistakes made during that year. It is too late to make up for quarrels and jealousy and wrongdoings. A person's fate is sealed on Yom Kippur.

On the day before Yom Kippur, people go out of their way to make things right with one another and thus make things right with God. On Yom Kippur itself, people fast for the whole day as did their ancestors many ages ago.

Rosh Hashanah, then, is special in three distinct ways. It is a time for reflection and penitence, it is a celebration of a new year to come, and it provides people with an opportunity to say thank you for their blessings.

Review

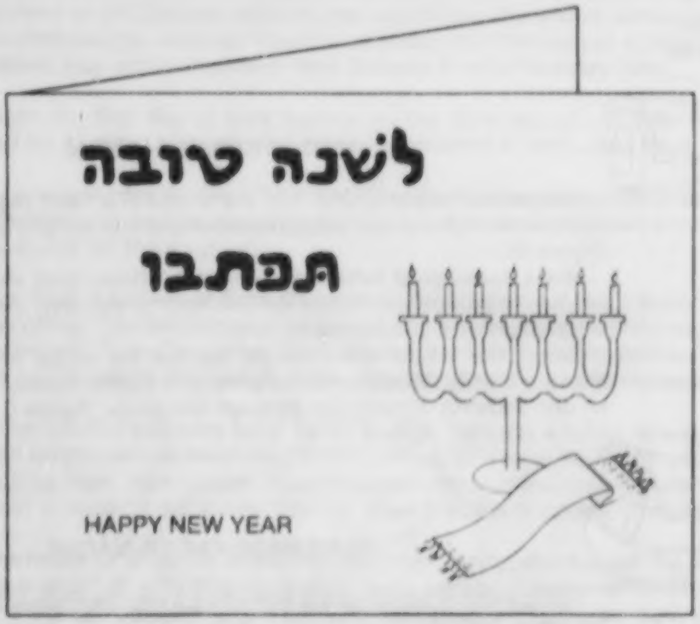
1. What do Jews do to make Rosh Hashanah a celebration of a new year to come?

2. What do they do to say thank you for their blessings?

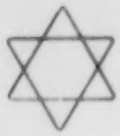
3. What do they do to make Rosh Hashanah a period of reflection and penitence?

JEWISH NEW YEAR'S CRAFTS

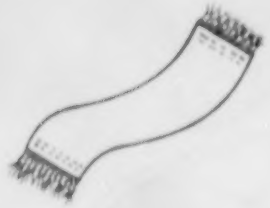
1) **New Year's Card**



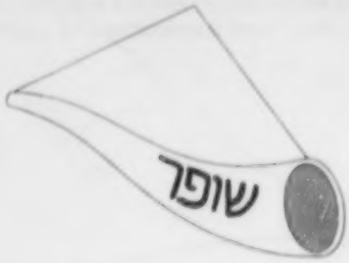
- Happy New Year - Le Shono Tovah. (Hebrew)
- Card can be decorated with Jewish symbols. (star of David, torah, shofar...)
- Hebrew is written from right to left.



STAR OF DAVID



TALLITH

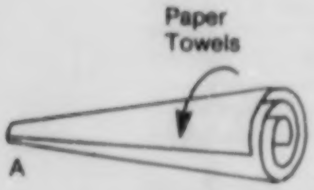


SHOFAR

Use the library to find more Jewish symbols. Compose a verse wishing sweet things for the coming year and write it inside the card.

JEWISH NEW YEAR'S CRAFTS

2) Papier-mâché Shofarot

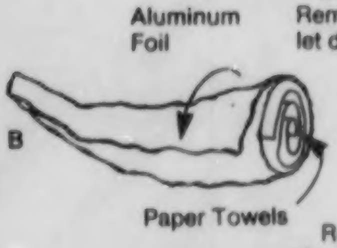


INSTANT PAPIER-MÂCHÉ

Roll several paper towels into the shape of a horn (figure A). Cover the paper horn with a sheet of household aluminum foil and shape into a shofar (figure B).

Mix a package of instant papier-mâché (from craft store), according to package directions. It should feel like mushy, wet clay. Keeping fingers wet, wrap the mâché around the foil shofar.

Before the mâché dries completely, cut the shofar in half with a knife. Remove the foil. After the mâché dries, glue the two halves together again and let dry. To hang, thread yarn through the shofar (figure C).



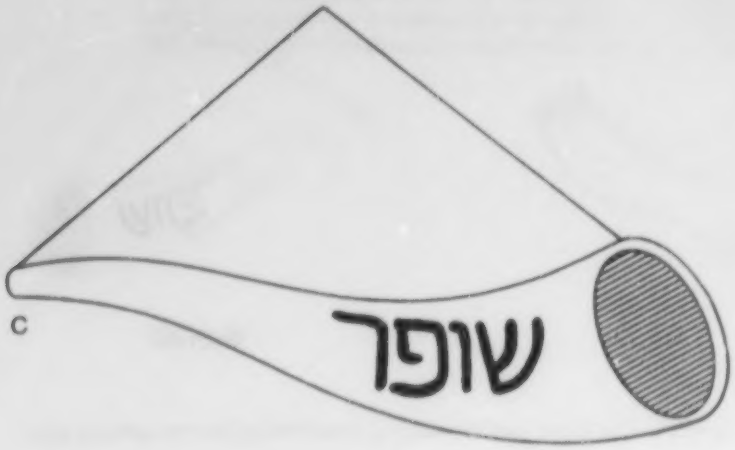
HOMEMADE PAPIER-MÂCHE

Roll a sheet of household aluminum foil into the shape of a shofar, keeping the inside hollow.

Mix one cup of wheat paste (craft store) with water until it looks like heavy cream.

Dip small strips of newspaper into the wheat paste, overlapping each piece until the entire shofar, except the two openings is covered. There should be at least four layers of strips. Let dry.

Paint with acrylic paint and let dry. To hang, thread yarn through the shofar (figure C).



Jewish Holiday Frafts
by Joyce Becker,
Bonim Books, © 1977
Printed with permission of
KTAV Publishing House, Inc.
Hoboken N.J. 07030-7205

CHINESE NEW YEAR

For over 5000 years Chinese people throughout the world have been celebrating New Year, the most festive and important of all Chinese celebrations, signifiying the end of winter and the beginning of spring. Unlike western people, who use the solar calendar, the Chinese use a lunar calendar. Therefore, the New Year festival may occur anywhere from January 21st to February 19th.

The Chinese begin the first day of their festival on the 23rd day of the 12th moon. Originally the celebration lasted for 15 days, but today it has been shortened to only a few days.

Families start by preparing for the New Year festivities during the last month of the Chinese calendar. They clean their homes and prepare many foods. This period is also considered a holiday. It is called Little New Year, and is a time for thanksgiving.

During Little New Year, a picture of **Tsoa Chun** (the kitchen god) hangs in every kitchen. Tsoa Chun watches over everything. The family tries to please him by working hard and offering him sweets. A week before New Year begins, Tsoa Chun's picture is burned and he ascends to heaven where he reports on the family. When he returns on the 13th day, the New Year festivities commence.

On New Year's Eve families welcome back Tsoa Chun by hanging a brand new picture of him in their home. Other good sprirts are also welcomed by the burning of incense and the exploding of firecrackers. Everyone enjoys a big feast. New clothes, especially new shoes, are worn to honour ancestors and bring good luck. In order to ward off evil spirits, families place pictures of gods on the outside of their homes.

The first day of the new year is usually spent with one's own family, where again the new clothes are worn, and gifts are exchanged. The gifts may be flowers, fruits, sweets, or lanterns. "Lucky money" is placed in red envelopes and is given to children, red signifying happiness to all Chinese. Sometimes coins are hung on a pine or cypress tree as a symbol of prosperity. The tree is then shaken and children keep their share of the coins that drop. The celebrations continue into the second day and visiting occurs between friends.

On the third day of New Year a big parade takes place. A lion or dragon dance is performed by adults to drive away evil spirits that have accumulated during the past year. (Wherever the dragon or lion passes, evil spirits disappear.) Helping the dragon are the children who carry paper fish and lanterns.

The parade is noisy and colorful with sounds from drums, cymbals and gongs. Firecrackers are set off to tease the dragon who pretends to bite the teasers. To the Chinese, the dragons are friendly creatures and they possess goodness and strength that will lead the way into a happy and prosperous New Year.

Dragon Masks

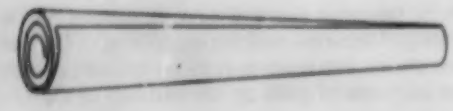
Materials

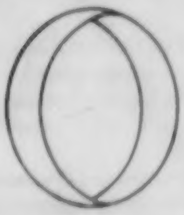
1. Newspaper
2. Wallpaper paste
3. Paint
4. Brush

Directions

This lesson must be done in four stages.

Stage 1:
Take one sheet of newspaper and fold it into a 6 cm strip. Wrap around face and staple.



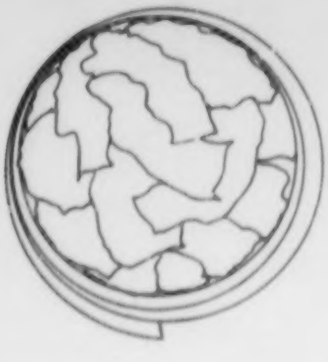


Fill center with crushed newspaper.

Prepare paste by mixing wallpaper paste and water to a smooth, loose consistency.

Cut newspaper into strips.

Dip into paste, wipe off excess and layer over frame to form a mask. Allow to dry.



Dragon Masks (cont'd)

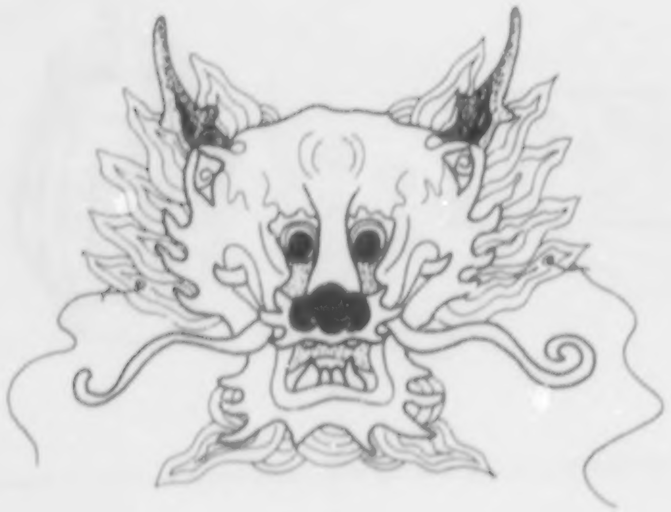
Stage 2:
Put features on mask with lumps of newspaper and masking tape. Apply two or three more layers of newspaper strips over mask and features. Allow to dry.

Stage 3:
When thoroughly dry remove crumpled newspaper from underneath. You now have a stiff mask that will fit over the face.

Paint mask.

When dry, shellac.

Stage 4:
Additional materials (e.g. straw, wire, fabric, dry leaves, etc.) may be added for a more interesting mask.



Lanterns

Materials

1. Lightweight construction paper (21 cm x 28 cm)
2. Crayons
3. Scissors
4. Glue

Directions

— Decorate paper.

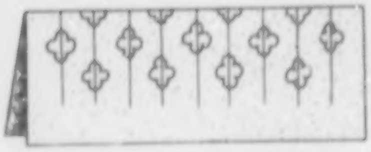
— Fold lengthwise and cut off a 1½ cm strip for handle.

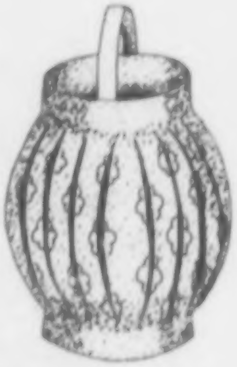
— Slash along the folded edge at about 1½ cm intervals.

— Open and roll lengthwise into a diamond-like cylinder.

— Glue edges.

— Staple handle on top.





Lanterns may also be made from paper that has been rubbed over textures, or from paper that has been finger painted.

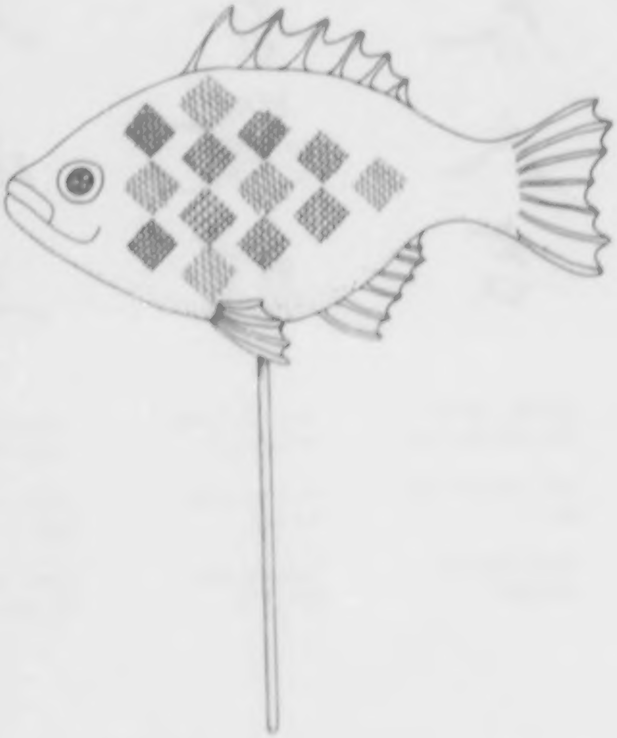
Fish on a Stick

Materials

1. Brown craft paper (approx. ¾ m x 1¼ m)
2. Crayons
3. Glue
4. Newspaper
5. Wooden dowel (approx. ¾ m in length)
6. Colored construction paper for fins

Directions

- Cut two identical fish shapes and glue together along outside edges to form a hollow fish. Leave enough opening to stuff.
- Decorate both sides of fish with crayons. (Colored paper shapes may be used instead of crayons). Attach fins.
- Stuff fish with newspaper that has been cut into strips.
- Glue opening.
- Attach dowel.



Good Luck Scrolls

Materials

1. Brown craft paper (approx. 30 cm x 1 m)
2. Tempera paint
3. Brushes

Directions

- Place paper lengthwise.
- Paint on Chinese symbols vertically.
- Decorate around the edges.

	新春大吉	恭喜發財	新年快楽
	Good luck for the new Spring!	May you have prosperity!	Have a happy New Year!
Mandarin:	Hsin-chwun-dah-jee	Kaw-ng hsee fah tsai	Hsin nee-an quai loh
Cantonese:	Sahn chee-un dai-gath	Gaw-ng hay faht choy	Sahn nee-in fai lohk

福 祿 壽 喜

Good Fortune	Prosperity	Long Life	Happiness

Mandarin:	Foo	Loo	Hsiao	Hsi
Cantonese:	Fulk	Luk	Sow	Hay

Use this space to practise your Chinese writing:

B.45

CHINESE FORTUNE CALENDAR

The Chinese zodiac is a twelve-year cycle beginning with the year of the rat. According to legend, when Buddha was ill twelve animals rushed to help him. The ox was the first to arrive, but the clever rat hid himself in the ox's yoke and then jumped in front, thus winning the race. The animals were rewarded according to their time of arrival:

1. Rat
2. Ox
3. Tiger
4. Hare (rabbit)
5. Dragon
6. Serpent (snake)
7. Horse
8. Ram (sheep)
9. Monkey
10. Rooster (cock)
11. Dog
12. Boar (pig)

For centuries the Chinese have believed a man's character and destiny is determined by the animal sign under which he was born. Important decisions (marriage, business, etc.) are often made according to the guidelines of a person's animal sign.

Chinese Fortune Calendar

1. Year of Rat	1972	1984	1996
2. Year of Ox	1973	1985	1997
3. Year of Tiger	1974	1986	1998
4. Year of Rabbit	1975	1987	1999
5. Year of Dragon	1976	1988	2000
6. Year of Snake	1977	1989	2001
7. Year of Horse	1978	1990	2002
8. Year of Sheep	1979	1991	2003
9. Year of Monkey	1980	1992	2004
10. Year of Cock	1981	1993	2005
11. Year of Dog	1982	1994	2006
12. Year of Pig	1983	1995	2007

DIVALI — THE HINDU FESTIVAL OF LAMPS

The end of the old year comes in October or November depending on the phases of the moon. As the new moon of **Harttika** appears in the sky, people in India begin the joyous celebration of **Divali** with good food, new clothes and bright lights.

Divali is called the Feast of Lights, or the Festival of Lamps, because people welcome the new year by lighting every corner with oil lamps, candles, and electric lights. Besides warding away demons who might bring unhappiness, the lamps attract the goddess LAKSHMI who visits brightly-lit houses and brings the gifts of wealth and prosperity. Businessmen close their account books at the end of the old year. As they open their new books, they hope that LAKSHMI will honour them with good fortune in the coming year.

Homes are carefully cleaned for Divali. Everything is polished to a bright shine. Spells are cast to drive away bad spirits and small lamps are lit here and there to frighten demons away. The cows are decorated with bright floral arrangements.

The festival lasts several days. During this time people visit friends and relatives and light more lamps. Children are treated to displays of fireworks and, in some towns, people parade through the streets at night with lamps and torches to light their way.

Religious Hindus use Divali as a time for serious prayer. Many people in Bengal, in the north-east of India, go on a pilgrimage to the sacred Ganges River.

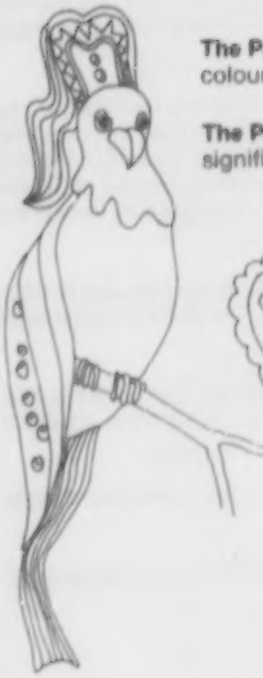
A good Hindu ends all quarrels he might have with others and forgives his enemies for their wrongdoings. It is nice to have a fresh start at the beginning of the new year.

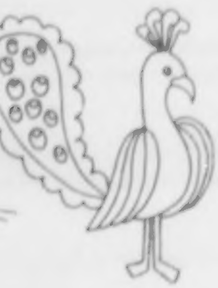
NOTE: The legends concerning the origins of Divali as well as the nature of the celebration itself vary from region to region.

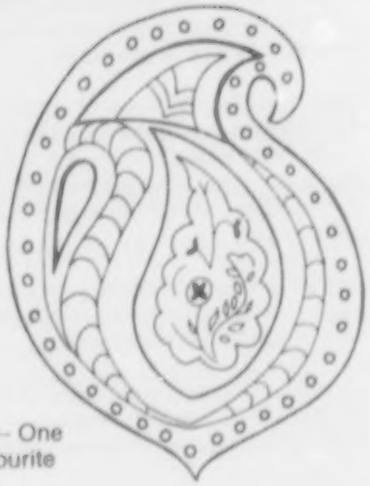
POPULAR HINDU MOTIFS

The Parrot — loved for its bright colour and imitative speech.

The Peacock — India's national bird signifies beauty and pride.

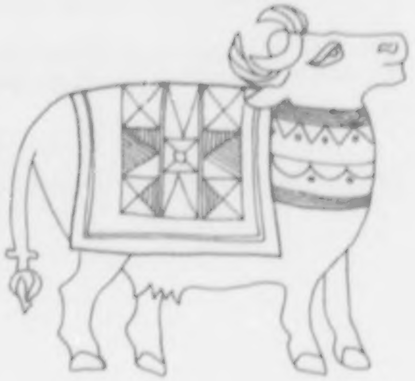


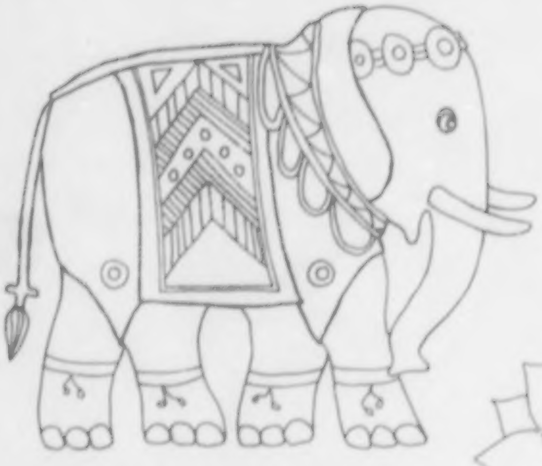




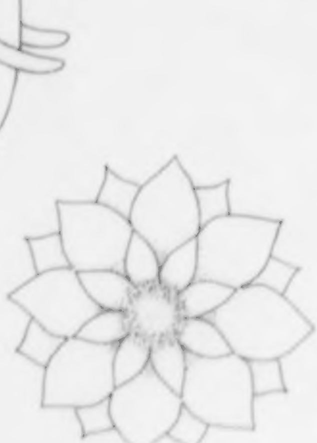
The Mango — One of India's favourite fruit.

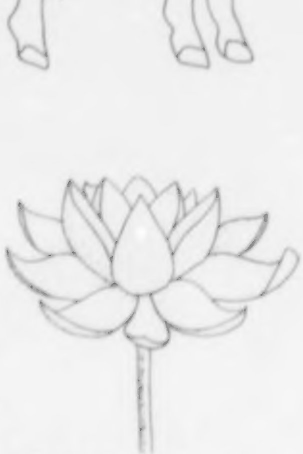
The Cow is the sacred symbol of Hinduism, known for gentleness and usefulness to man.





The Elephant — a symbol of strength, hard work, intelligence, and loyalty.





The Lotus stands for purity, knowledge, and tenderness.

Indian Recipe — RAS GULA

A sweet treat — easy to make:

Step 1

1 litre milk
1 teaspoonful of lemon juice

Add the juice to the milk and bring to a boil in a saucepan. The milk will separate into curd and whey.
Strain the curd until all the water is removed.
The best method is to pour it onto a piece of cheesecloth and let it hang up to dry overnight.

Step 2

Take the curd and knead it with the palm of your hand.
Add 1 dessert-spoonful of flour or wheat or wheat hearts and continue kneading.
Shape the curd mixture into little balls. Set aside.

Step 3

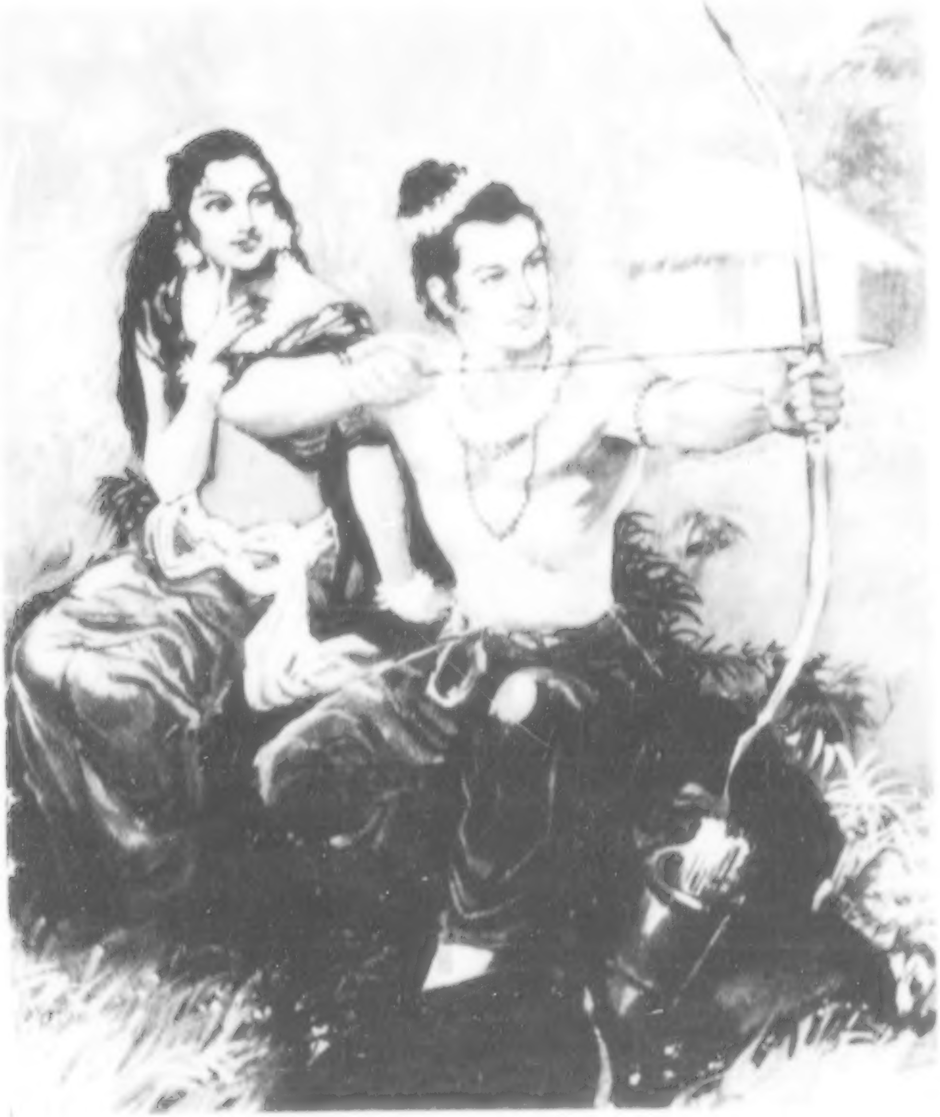
2 cups of water
1 cup of sugar
1 cardamon

Put these three ingredients into a saucepan and bring to a boil.
Turn the heat down to low.
Drop the balls into the syrup and let them sit for about 10 minutes.

Serve them hot with some of the syrup or let them cool and serve with cream.

NOTE: Tofu may be substituted for the curd if you wish to omit Step 1.

The Story of Rama and Sita



— Long ago in northern India there lived a prince named Rama.

— Rama was strong and handsome and dearly loved by all the people in his father's kingdom.

— In a neighbouring kingdom there lived a beautiful princess named Sita.

— Many men wanted to marry Sita but no one was able to win her hand.

— You see, the god Shiva had once given a large and heavy bow to Sita's father. In order to claim Sita as his bride, the prospective groom would have to lift the bow and bend it.

— But no one was strong enough to lift the heavy bow.

— Now, Rama fell in love with Sita and wanted to marry her.

— So... he tried to pick up the great bow which the god Shiva had given to Sita's father.

— Rama picked it up quite easily and then bent it. He was so strong that the bow broke into two pieces.

— Thus Rama and Sita were married and everyone rejoiced.

— Many years later, Rama's father realized that he was growing old and that it was time to pass the kingdom on to his son.

— All the people looked forward to having Rama as their king.

— Except one person.

— The second wife of the old king did not want Rama to be king.

— She wanted her own son to become the next ruler.

— She told her wishes to the king.

— She reminded him that he had once promised to grant her two wishes.

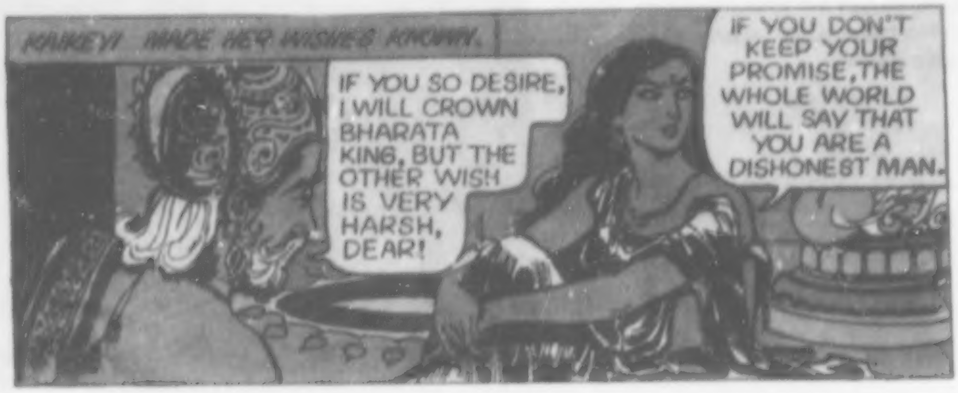
— She had never asked for the wishes to be granted.

— Until now.

— Her first wish was that her own son become the next king.

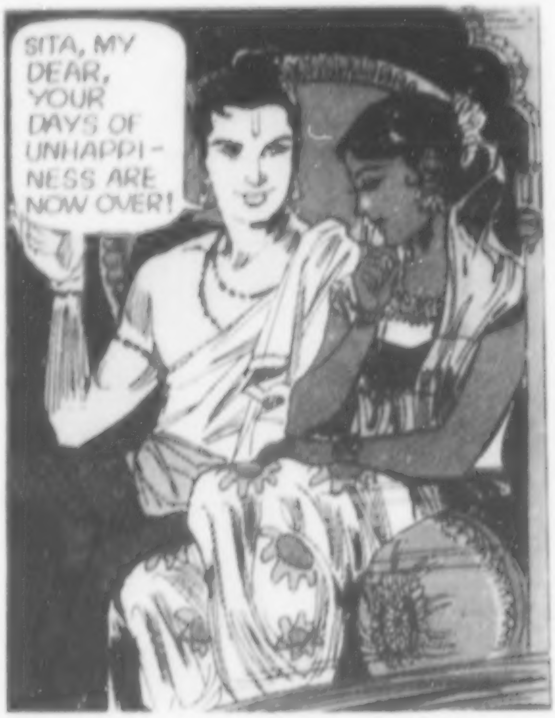
— The old king was very distressed to hear his wife's wish. He wanted Rama to become king.

— But Rama's father was on his honour to keep his word. He was forced to grant the wish.


KAIKEYI MADE HER WISHES KNOWN.
IF YOU SO DESIRE, I WILL CROWN BHARATA KING, BUT THE OTHER WISH IS VERY HARSH, DEAR!
IF YOU DON'T KEEP YOUR PROMISE, THE WHOLE WORLD WILL SAY THAT YOU ARE A DISHONEST MAN.

B.49:3

- Then, the wicked wife asked for her second wish.
- The second wish was even more distressing than the first wish.
- "I want Rama to be banished from the kingdom. I want him to go and live in the forest and not come back for fourteen years."
- The king was crushed. How could he grant this wish which would send his beloved son into exile for fourteen years?
- The king went to his room in great sorrow. He needed time to think about this second wish.
- Meanwhile the news reached Rama.
- Rama was shocked to hear about his stepmother's wishes.
- But he did not want his father to go back on his word to his wife. It was important for a king to maintain his honour.
- So Rama went to his father and said,
- "Father, you do not have to suffer dishonour for me. I will help you to grant your wife's second wish. I will go to the forest and will stay there for fourteen years."
- Then Rama went to say good-bye to his beloved wife Sita.
- When Sita heard the story, she told Rama that she would go into exile with him.
- The people of the kingdom were very upset to see Rama and Sita go away.
- For fourteen years, the people waited patiently.
  They longed for their heroic prince and his beautiful wife to return.
- Then, one fine day, Rama and Sita did return from their sojourn in the forest.
- The people cheered and shouted. They were exceedingly glad.
- They lit all the lamps and turned the night into day.
- They celebrated for many days.
- Soon Rama took his rightful place as ruler and the little kingdom in Northern India became happy once again.


SITA, MY DEAR, YOUR DAYS OF UNHAPPI-NESS ARE NOW OVER!

THE RETURN OF THE CARIBOU

(Based on information accumulated before 1935)

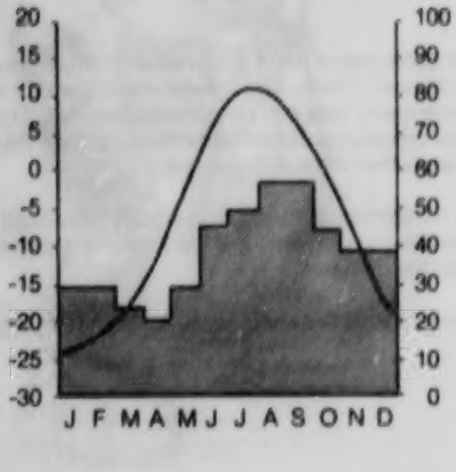
Part 1: The Naskapi

The Naskapi group of native peoples inhabit the Northern reaches of Quebec where winter is long and dark and snow covers the land for many, many months of the year. There is little vegetation, so the people live by hunting the animals that can survive the harsh climate of this "barren-ground". One animal of particular importance to the Naskapi is the caribou which travels to the tundra during the summer months. The Naskapi, in fact, call themselves "hunters of the caribou".

The Naskapi group is not very big, perhaps fewer then two thousand in number, and is scattered over a great distance.

Each family has its own territory and everyone respects the family's right to hunt animals within this territory. Separated by distance this way, Naskapi families rarely visit one another, but when they do make time to assemble, the celebrations continue for several days and there is much singing and dancing.

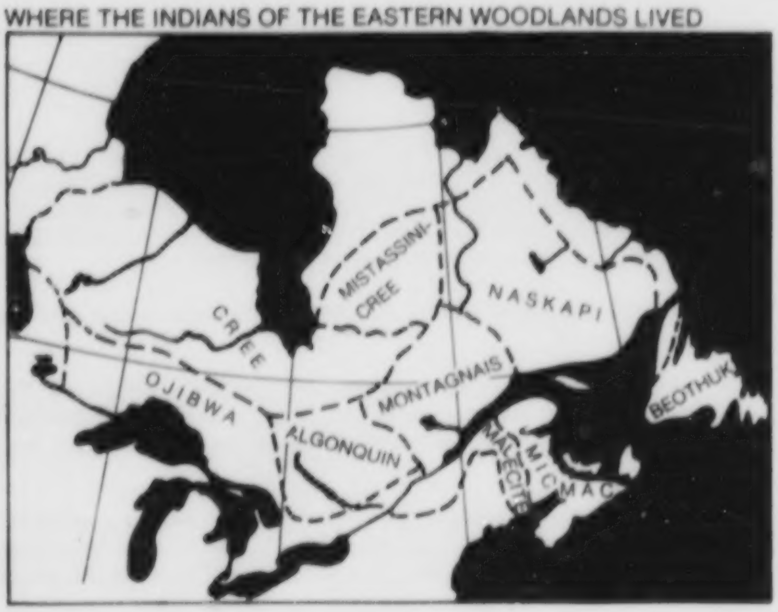
Although the Naskapi under similar conditions to the Inuit (Eskimo) people, they do not belong to the Inuit bands. They are classified as Algonkians, members of the Eastern woodlands group of native people who inhabit the more southern regions of Quebec and Ontario. Algonkian is the language spoken by these people.



Climate graph of Northern Quebec

THE RETURN OF THE CARIBOU (cont'd)

WHERE THE INDIANS OF THE EASTERN WOODLANDS LIVED



Part 2: The Caribou

The Naskapi Indians have always depended on the goodness of nature to provide them with animals for hunting. They eat deer, porcupine, hare, beaver, and bear. Those who inhabit areas close to water also obtain food from the sea. White whales and seals have many uses and are valuable catches. The caribou, however, is especially important to all the Naskapi people because the caribou carcass provides the native peoples not only with food, but also with many other means to survival.

Caribou skins become items of clothing, covering for tents and drums, and moccasins. Caribou bones serve as tools, needles, and fish hooks. The fat fuels the cooking pots and the lanterns. Nothing goes to waste. Even the ears are used to make ear muffs for the children.

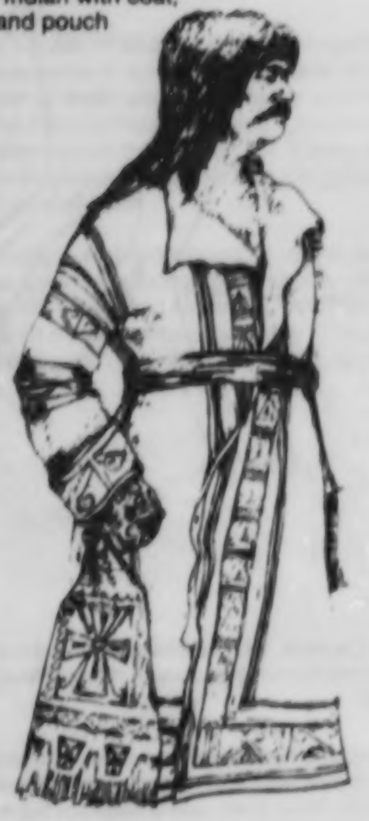
The caribou visit the Naskapi regions of Canada only during the short summer. The people greet their return with much joy.

Part 2 (cont'd)

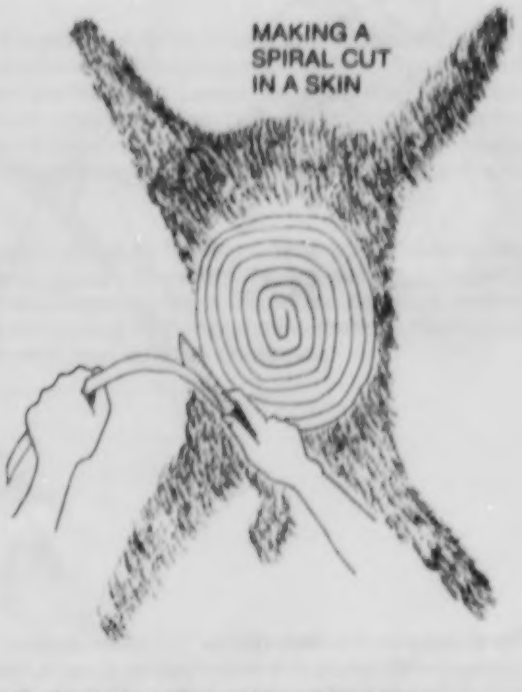
The caribou are beautiful animals, strong and proud, with long legs and an impressive set of antlers. They spend much of the year in the woodland forests eating moss and grass and keeping away from wolves who find caribou meat particularly good to eat. When spring arrives and the forest begins to gurgle with life, the caribou start their annual migration to the barren-grounds just as they have done year after year for countless ages. The caribou travel thousands of miles every summer. The warm weather drives them into massive herds which splash their way through water — soaked pathways to the tundra. The females are heavy with the burden of unborn calves and must find the journey very tiring and difficult. But they travel nonetheless. Perhaps they choose to have their babies in an area of the country where the wolves won't stalk them. Perhaps, too, they can look after their babies without the annoyance of black flies and mosquitoes. By June, the caribou have returned to the spot where they were born and the mothers are giving birth to a new generation.

The wolves have given birth to their babies in May and are no longer able to follow the migrating herds. The caribou are thus left in relative peace to rear their young and enjoy the new growth of moss and grass in the barren-grounds. When the chill winds of autumn forecast the coming winter, the caribou, with their young calves, start the trek back to the woodlands, there to stay until nature calls them northward again.

Naskapi Indian with coat, mittens and pouch



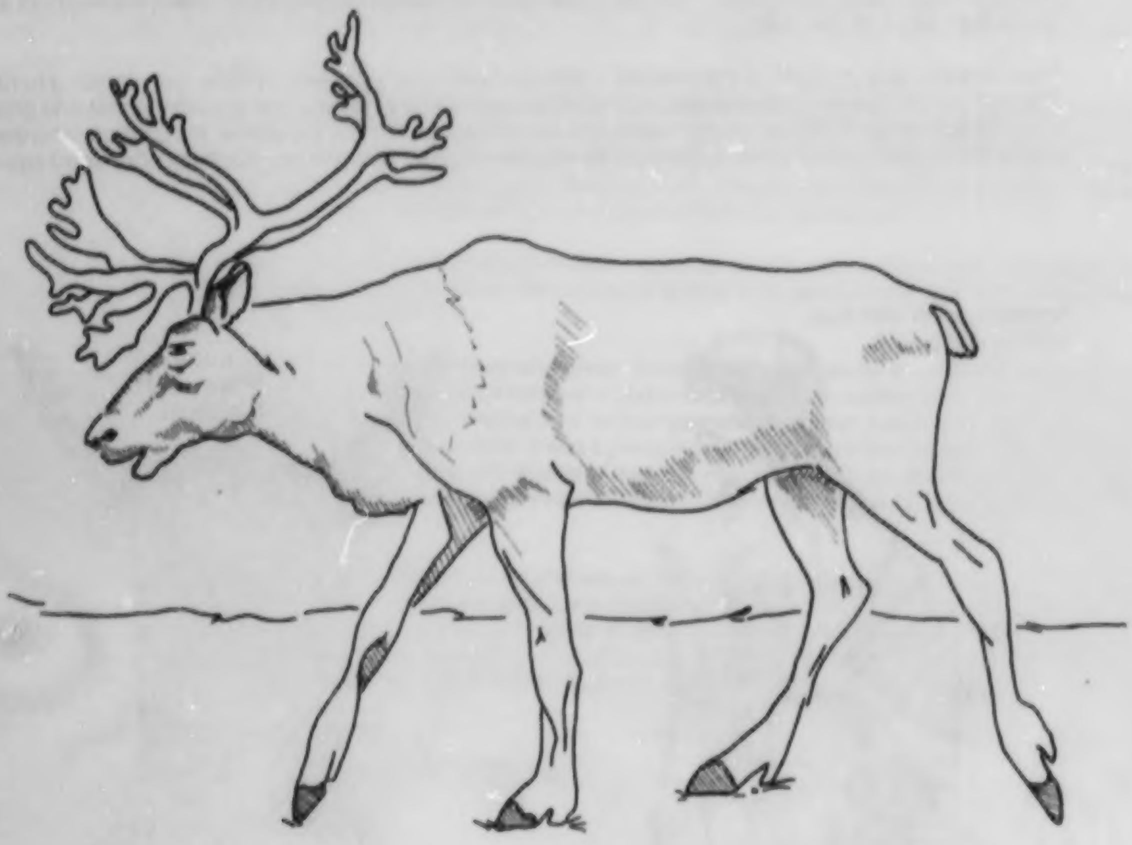
From Indian and Northern Affairs Canada
Catalogue No. QS-5107-020-EE-A1



Caribou skins are used to make clothing.

THE RETURN OF THE CARIBOU (cont'd)

Part 3: Permission to Hunt



Try to imagine the days before European settlers came to Canada, when native peoples lived in close harmony with nature and depended on good harvests and good hunting for their survival. There were no such things as postal service, telegraph, radio, or television.

A man could not view the migration of the caribou herds from a helicopter and report his sightings to ground control. Nor were hunters in the field able to signal the presence of an animal by walkie-talkie or speed away on a snowmobile to alert others to a possible kill. How, then, was a Naskapi hunter able to locate the migrating caribou? How did he know whether a lone caribou was wandering within a few hundred metres of his immediate vicinity or whether the possible kill was 50 kilometres away?

The caribou was too valuable a target to leave to chance. And so, the Naskapi Indians of long ago devised a means by which the caribou should be hunted. The method became a ritual which was passed on from generation to generation, a tradition which many of the Naskapi people practise to this very day.

Part 3 (cont'd)

Most people in the world believe that human beings have a soul, an inner-self which leaves the body at death. We often hear expressions like, "He has a good soul," or "With all my heart and soul." People who live very close to nature often believe that all things have souls-animals, plants, even water and rocks. The Naskapi Indians of long ago believed that the caribou had a soul. The souls of the caribou were guarded by the Great Spirit of the Caribou, just as the souls of men were guarded by the Great Spirit of Men. The Great Spirit of the Caribou was very generous to provide man with caribou for his needs. This generosity was something to be appreciated and the Great Spirit of the Caribou was to be regarded with utmost respect.

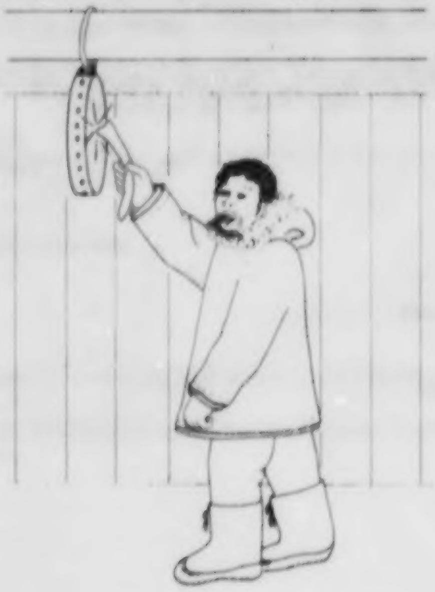
To demonstrate this respect for the Great Spirit of the Caribou, the hunting was never undertaken without seeking permission from the Great Spirit himself. The first step, then, was to communicate with the Great Spirit.

The Naskapi Indians believed that the spirit world communicated with people by entering their dreams during the night. If a hunter went to bed one evening and dreamed that he and his friends were stalking the caribou, he took the dream to be a sign that the caribou were on their way and that the Great Spirit of the Caribou was inviting his people to start the hunt. Imagine the feeling of anticipation of the Naskapi hunters as they waited and waited for someone to have that first dream!

The Naskapi people did not sit idle while they waited for permission to hunt. They actively participated in rituals which would call upon their own souls, or spirits, to assist them in receiving communication from the Great Spirit of the Caribou.

Naskapi people of all ages gathered together from hundreds of miles around and assembled inside an enormous dome-shaped wigwam made of wood and covered with caribou skin. Here they feasted on the remainder of their winter provisions and exchanged stories about auspicious signs they had noticed regarding the coming caribou hunt. It was a particularly lucky sign if the children had been playing more games then usual that winter, for it meant that the caribou would be plentiful this summer. Naskapi parents were proud to boast about the caribou figures their sons had carved from wood because this, too, foretold a good hunt.

The vibrations and movement of sound waves brought about by beating drums and by singing were powerful forces in waking up the soul spirit inside each person. Therefore, the pre-hunt ritual involved a great deal of music and singing. One-sided drums were suspended from the rafters of the tent and were beaten with a piece of caribou antler. The drummer would sing while he beat the drum so that his voice might mingle with the drum vibrations. Both women and men acted as drummers.



THE RETURN OF THE CARIBOU (cont'd)

Part 3 (cont'd)

People who lived too far away to transport their own drums would pack small rattles into their travelling bags. Day after day, the people in the wigwam would use their voices and their musical instruments to arouse their inner souls to work on their behalf in the spirit world. They would chant songs about the glorious sight of the caribou returning to the barren-ground:

> How wonderful to see
> The long-haired caribou
> Return from the forests.
>
> How wonderful to see
> The mighty caribou
> Wandering about the snowy plains.

And, then, they would dance, men on one side of the wigwam, women on the other. To the beat of the drums, to the rhythmic shake of the rattle, and to the chanting sound of the human voice, the people stood with their arms hanging loosely by their sides shuffling their feet and shaking their bodies. The shuffling was punctuated by a heavy stamp of the foot. Shuffle, shuffle, stamp, shuffle, shuffle. The shaking of the body was punctuated by sudden upliftings of the chest. Shake, shake, jerk, shake, shake, jerk. Shuffle, shuffle, stamp, shuffle, shuffle. Such was the manner of the dance, created to give strength to the inner spirit. When everyone had worked himself into a good sweat and was tired enough to fall asleep, the people went to bed, hoping that this would be the night — the night when one of them would dream that special dream.

Sure enough, within a day or two, the dream came to pass.

"I have seen many caribou crossing the barren-round.

A sunbeam shone upon the lake. My dream tells me that we must go to the lake for our caribou."

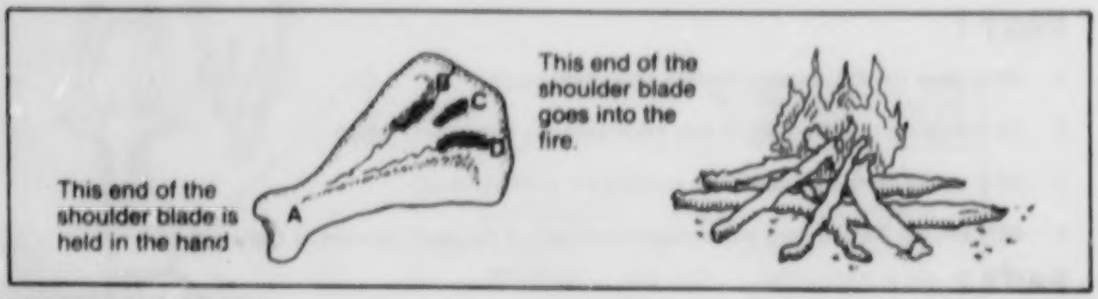
Great excitement followed the revelation. The Great Spirit of the Caribou was inviting the Naskapi hunters to obtain caribou for their needs. Wasn't that wonderful!

They celebrated the occasion by finishing off all the food and jubilantly beating their drums and chanting their favourite hunting songs.

> Come,
> Mighty caribou.
> Come.
> Eat the sweet new grass
> I have for you.
>
> Stretch your long legs
> And come to me.
> Here,
> Mighty caribou.
> I am waiting for you.

Part 4: Sighting the Caribou

Now that the Naskapi hunters had received permission to kill the caribou, they still faced the problem of locating the herds. The dreams gave them some clues, to be sure, but a more "accurate" map could be made by following an ancient custom practised throughout the arctic regions of North America and Asia. The hunters took a shoulder blade from last year's stock of caribou. This shoulder blade, or scapula, was scraped clean and was then put into a fire to crackle and burn. The scapula retrieved from the fire was cracked in one or more places and smudged with black. The cracks represented the pathways to follow, the smudges represented the caribou.


This end of the shoulder blade is held in the hand
A
B
C
D
This end of the shoulder blade goes into the fire.

Message of the Scapula

The hunter at point A will follow two trails which will lead to the caribou. He will find caribou at points B and D. He will miss the caribou at C. The practice of using the scapula to produce a map in this manner is called **scapulimancy**.

When the hunters decided that they had acquired enough information to begin their search, they would go off. Both men and women hunted the caribou, although it was customary for the women to stay in the big wigwam and take care of the young children.

Several days may have passed before the herd was actually sighted. Then another ritual took place, a more formal ritual, which was to be the last act of the hunters before they started the kill.

When the hunters came across a herd of caribou they immediately returned to camp. One of the hunters then proceeded to pick up a stick and throw it against the outside covering of the great wigwam. The people inside became silent. The hunter then cried out the ritual words, "You go home! You can eat!"

What rejoicing! The caribou were here. There would be food for the winter and nice warm clothing. The people in the wigwam beat the drums. They danced and sang the ritual song:

> "For there are thirty deer!
> Already the deer are killed!
> We shall all eat!"

They turned to the old people and chanted:

> "Ye patriarchs,
> You shall soon eat."

Everybody joined in the festivities. The caribou had returned and there would be food for all.

When the festivities wound down, the hunters gathered their spears and traps. Time for celebration was over. There was work to be done.

Return of the Caribou

Discussion Questions:

PART 1

1. When was the information for this story gathered?
2. Do you think that the date of this information is important? Why?
3. Why do the Naskapi depend on hunting for their survival?
4. Why are the Naskapi not considered to be part of the Inuit peoples of Canada?

PART 2

1. What are some of the uses the Naskapi people make of their caribou?
2. Which animal is the natural predator of the caribou?
3. Why do these creatures not follow the caribou into the barren-lands?
4. When do the caribou migrate to the tundra?
5. When do they leave the tundra?

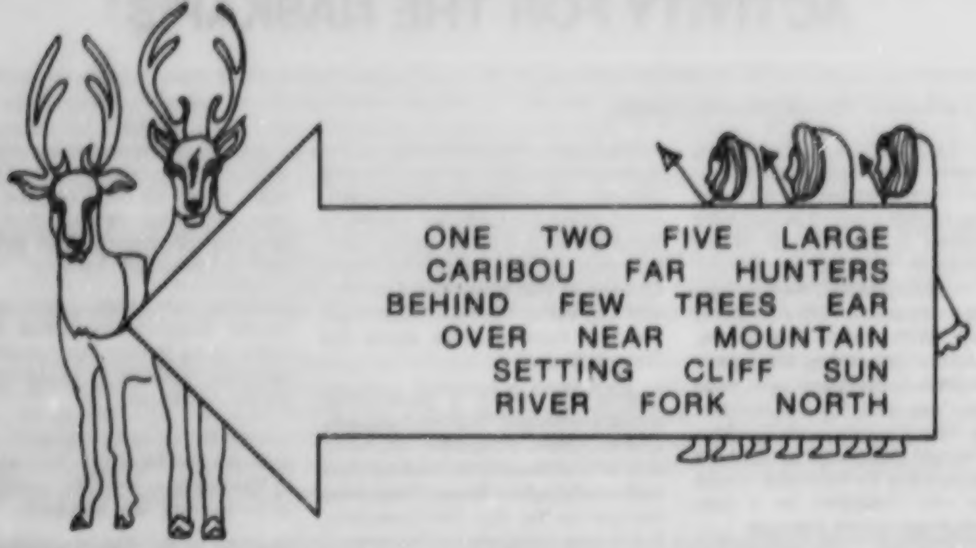
PART 3

1. Why do you suppose the native people of Canada have been careful to protect their environment and not be greedy in their hunt for animals?
2. Whose permission had to be obtained before the Naskapi could commence their caribou hunt?
3. How did they know when they could rightfully begin the hunt?
4. How did the Naskapi seek the help of their own inner spirits in obtaining permission to hunt the caribou?
5. What would happen when someone dreamed about caribou?
6. Why would the Nakapi be joyous at this time?

PART 4

1. How did the shoulder blade of the caribou help the hunters find the animals?
2. Why do you think the hunters made maps in this way?
3. When they sighted the herd, the hunters waited to perform another ritual before starting the kill. What was this ritual?
4. What does this ritual show about the way people felt towards the animals they were about to slaughter?
5. Do you think the Naskapi hunt caribou in the same way today?

HELP THE HUNTERS LOCATE THE CARIBOU



ONE TWO FIVE LARGE
CARIBOU FAR HUNTERS
BEHIND FEW TREES EAR
OVER NEAR MOUNTAIN
SETTING CLIFF SUN
RIVER FORK NORTH

To point the hunters in the right direction, cross out the words in the arrow which match the definitions given below: you will be left with a message which will lead the hunters to the caribou.

1. Part of Quebec where the Naskapi live
2. Less than a couple
3. At a long distance
4. Not under
5. 2 x 4 + 7 - 10 =
6. Part of the caribou used to make earmuffs
7. Land rising straight out of the water
8. People who search for animals
9. A ribbon of water
10. Not very many
11. A very high hill to climb
12. Where the road divides into two pathways

Write your message on the line:

____

HUNTING: A COMMUNITY ACTIVITY FOR THE NASKAPIS*

by Paul Wilkinson, Consultant to the Naskapi

Today the Naskapis are harvesting more game than at any other time in the lastt three decades thanks to the Naskapi hunter support programme established by Section 19 of the Northeastern Québec Agreement. Under this programme, the Naskapis receive an indexed amount of money annually. With certain restrictions, they can use this money as they see fit to facilitate hunting and to increase the supply of bush food at Matimekosh or Kawawachikamach. The Programme was elaborated to meet the special needs of the Naskapis whose history was illustrated by a succession of significant changes.

From 1830 to 1960

The first regular contacts between the Naskapis and Europeans occurred in the 1830's, when the Hudson's Bay Company opened a trading post at Old Fort Chimo. These contacts intensified after the 1920's, when the Naskapis were "attached" to the recently opened Hudson's Bay Company post at Fort McKenzie.

The traders offered powerful inducements to the Naskapis to trap fur-bearers, particularly marten, in the interior in winter. The Naskapis depended heavily on caribou for food, however, and the distribution of caribou and marten were largely mutually exclusive, which made trapping fur-bearers and hunting caribou incompatible.

Thus began the separation of the Naskapis from their caribou-hunting grounds. This separation was accentuated when the Naskapis moved to Schefferville in the mid 1950's. Caribou were extremely rare in Northern Québec at that time, and Schefferville lies some 150 kilometres from the best hunting areas along the George River.

During the 1960's, a paradoxical situation emerged. The only Naskapis who could afford the snow-machines and aircraft needed to hunt caribou far from Schefferville wer those who worked for the Iron Ore Company, but it was precisely these persons who lacked the leisure to hunt regularly or for long periods. Those Naskapis who were unemployed and who had the leisure to go on long hunting trips, on the other hand, could not afford to do so.

Today...

When the Hunter Support Programme Committee judges that a hunt is necessary or desirable, it alerts the chosen hunters to start their preparations. If there is any doubt about where caribou are numerous, a reconnaissance flight is made to locate herds.

Once a sizeable herd has been located, the hunters and their equipment are flown out, and the hunt begins. Although caribou hunting is the principal activity, nets and traps are set in hope of taking fish and fur-bearers.

The hunters keep in contact with the Band office by means of short-wave radio. If they kill many caribou, they may call in for periodic flights to ferry the carcasses back to Matimekosh or Kawawachikamach.

Once the game is brought home, the Hunter Support Committee distributes some to each household, for Naskapi hunting is essentially a communal activity.

Under the Hunter Support Programme, the Naskapis may take up to 1000 caribou annually, in addition to fur-bearers, fish, and birds.

Hunting under the Programme is certainly cost-efficient: two McGill scientists calculated that the replacement value of the meat brought in 1978 represented a return of 768% on the $60,000 invested in the Programme by the Gouvernement du Québec!

More important, the Programme enables the Naskapis to have a rich supply of their favourite foods, and it helps to ensure that young Naskapis can learn and continue the activities that their ancestors perfected during 4000 years of life in Northern Québec.

Rencontre is a free publication distributed by the government of Quebec:

SAGMAI
875 Grande Allée Est
Québec G1R 4Y8

---

* From **Rencontre** Vol. 5 No. 1

Description of Midwinter Thanksgiving

As winter reached its peak and the days began to grow longer, the people looked forward to the **Midwinter Festival**which would break the routine of winter living. This was the longest of all **Iroquois** festivals. It was celebrated for a whole week beginning late in January or early in February, and everyone took part. Hunters hurried home to be in time for the festivities. Boys looked forward to it especially, because it was a time, like our Halloween, when they could get to into mischief without being scolded.

The village council decided on the day when the Midwinter Festival was to begin, and messengers were sent around to announce the decision to the people. Preparations began at once. Longhouses were put in order; the dirt floors were swept clean. The village grounds were tidied. Ashes and rubbish were removed, and firewood was piled neatly near the longhouses. The best clothing was made ready.

On the morning of the first day, young and old put on their best garments and sat by the longhouse fires talking and waiting. Soon two messengers, dressed in bearskins with cornhusk wreaths around their heads, arms, and legs, knocked on the door. On entering the longhouse they announced: "Listen, listen, listen! The ceremonies which the Great Spirit has commanded us to perform are about to begin." They chanted a song and left to go from longhouse to longhouse with the same message. In the afternoon, the messengers came again to tell everyone the festival was under way.

The Midwinter Festival was a religious one. The Iroquois enjoyed it, but they kept the important things of the festival constantly in mind. Because all things white were sacred to the Great Spirit, a white dog was strangled on the first day of the festival as a sacrifice. The dead dog was then spotted with red paint and people came forward with ornaments and necklaces to decorate its body.

On the following day people went from longhouse to longhouse. At each one they asked the families sitting by their fires to guess what they had dreamed. Sometimes they carried a tool or object to give a clue. A woman might carry a digging stick because she had dreamed of cultivating corn and getting a fine harvest. If the dream had to do with the future, and if anyone guessed what it was, the dreamer tried his best to live up to his dream in the days ahead.

While this was going on, the messengers of the first day, now dressed and painted as warriors with feathers in their hair, visited each family three times a day. With wooden shovels they sprinkled ashes from the fires around the room, saying: "I thank the Great Spirit that he has spared our lives again to witness this New Year's celebration." All joined in a thanksgiving song and the messengers moved on to another house.

Small parties of dancers went from longhouse to longhouse where the people, still dressed in their best clothes waited for them. Each group had a leader, supplied its own music, and did a special dance. One group did the feather dance, another the trotting dance, still another the fish dance. Older boys, dressed as warriors, came around dancing the war dance with loud war whoops. Following them came other boys in old torn buckskins, wearing masks. With them was an old woman with a huge basket. If these beggars were welcomed and given presents, they put their gifts in the baskets, did a dance to show their thanks, and departed. But if the presents were not enough, the boys scattered around and grabbed whatever they could lay their hands on. If they were caught, they returned what they had taken; but if they escaped with the loot, it was their prize.

Next day all the articles that had been seized were set out for the people to see. The owners could ransom them by paying what they were worth in food. With all the gifts and ransoms the boys had a feast.

The sixth and seventh days of the Midwinter Festival were devoted to games. A favorite with the boys at this time was playing with snow-snakes. A snow-snake was a slender, carefully carved hickory stick, five to seven feet long and about half an inch thick. The boys dragged a heavy log through the snow, making a long straight groove. The weight of the log packed the snow hard. Standing at one end, the boys took turns hurling their snake down the groove with an underhand throw. The boy who threw the snake farthest was the winner.

Indoors, the warriors and the older men played the cherry-stone or bowl game. A large crowd stood around watching, for this was a gambling game and the stakes were always high. All kinds of personal possessions were used for bets and were placed with the two umpires in charge of the game. The cherry stones were coloured black on one side and white on the other. If five out of the six cherry stones showed the same color when the bowl the same color, that counted five points. Men took turns till one team had won a hundred points.

By the time the Midwinter Festival was over, every Iroquois felt that the winter's backbone had been broken. Even though there were long cold days ahead, the people did not mind the weather so much. They began to work at repairing snowshoes, troughs, and utensils for making maple syrup. The smell of spring was in the air.

From: **Indian of the Longhouse**
by Sonia Bleeker © 1950
By permission of William Morrow
and Co. Ltd., New York

THE FESTIVAL CLOTHES

When Chief Running Wolf announced that Sweet Grass would be the Sun Dance Woman, everyone was excited.

Mountain Woman said, "We must work hard to be ready in time. All of us should have new clothes to wear at the festival.'

The women answered, 'Let us begin at once,' and they gathered together the buffalo and antelope skins from the hunt.

'They must be soaked in water, first,' said Mountain Woman, 'just as we did when we made Red Cloud's tipi.'

When this was done, Mountain Woman said again, 'Now they are ready to be scraped.'

Quickly the skins were spread out and pegged down to the ground. The women and the girls took their big bone scrapers and scraped all the dirt and hair off the skins.

Looking at them carefully, Mountain Woman said, 'I think the skins are ready for the first drying.' So the girls punched holes in the edges of the skins and hung them upon frames to dry in the sun.

'I have the fat ready now,' said Bird Hat. 'It is made of the livers and brains of the animals the men have killed. Rub this mixture carefully into the skins.'

When the skins were soaked with the fat, they were hung over a slow fire for a day or two to make the fat sink in. Afterwards they were steeped in water and rinsed carefully to make them clean once more.

Now the women set up two poles. Between the poles they stretched strong sinews that had been taken from the animals. The skins were slung over the sinews. Then the skins were pulled backwards and forwards many, many times to make them soft and dry for the clothes.

Everyone was happy, thinking about the festival and the new clothes — all but Crow Child. He lived with his grandmother who was nearly blind, and, because of her blindness, she could not sew very well. If she made new clothes for herself, that was all she could manage to do. It looked as if Crow Child would have to wear his old clothes to the festival.

One morning Bird Hat said, 'I have finished all the sewing for Big Owl and myself. All my children are grown-up and can look after themselves. But see this fine red skin from the young buffalo that Big Owl killed! It will make good clothes for a boy. Feel how soft and smooth it is, and see how it shines in the sun!'

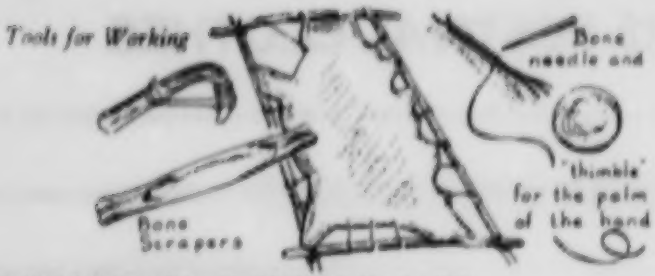
At once there was a chorus of shouts from the boys, 'Make it for me, Bird Hat! I want red clothes. Please make it for me!'

Bird Hat answered, 'I don't know to whom I shall give it, but I shall find out.'

Day after day Bird Hat worked with the red buffalo skin. She cut out the leggings and the jacket with her sharp stone knife. She punched holes in the edges and laced them with strips of the bright skin. She make a fringe of the leather to decorate the leggings. On the jacket she put a pattern of the coloured porcupine quills that she kept in her sewing bag. Then she made a pair of deerskin moccasins, sewing them carefully with a strong bone needle. On them, too, she put some of the coloured quills. The last thing she made was a cap of rabbit skin, with a badger's tail to hang down the lucky boy's back.

Every day the boys watched Bird Hat as she sewed the beautiful clothes. Every day someone said, 'Are they for me, Bird Hat?' And Bird Hat always answered, 'I do not know. I have not decided.'

One morning Swift Runner said, 'We shall have a shooting contest down by the river. There will be a prize for the best shot. If someone hits the middle of the mark, he will get a cap with goose quills and a pair of moccasins. But one boy cannot go. He must watch the camp while we are away and while the women are making the festival clothes. Who will stay?'



All the boys were silent, for each wanted to be in the contest.

Then Swift Runner said, 'I shall have to choose someone. I choose you, Crow Child.'

'Oh, please,' began Crow Child, 'I stayed last time! It is another's turn now.'

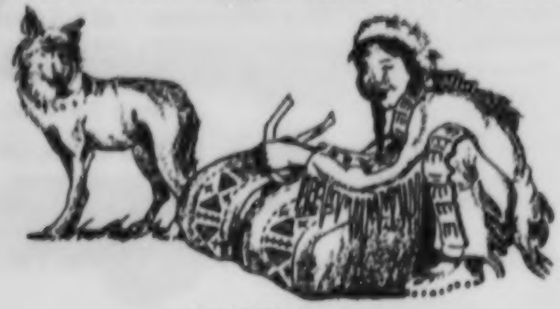
But Swift Runner said, 'You want to be a scout. A good scout always obeys.'

Crow Child said no more, but he was sick at heart. He was a splendid shot and knew that he could have won a prize. How the prize would have brightened his old clothes for the festival! He might have won the cap with the goose quills! But Swift Runner was a young scout and could give orders. So Crow Child stayed to watch the camp.

There seemed to be little for him to do. He watched the children playing their game of 'Duck on the Rock'. He watched others wading in the stream and throwing stones into the water. He scanned the horizon for strangers, who might be coming to the camp. He looked at the fires to see that they were stamped out. He listened to the chatter and the gay laughs of the women at their work. Then he set up a mark of his own and shot his arrows at it, hitting it right in the middle each time.

Suddenly he heard a cry from the children. Going quickly to the water's edge where they had been playing, he was horrified to see a little black head bobbing up in the middle of the stream.

'It is Little Blue Bird!' the children cried. 'She slipped into the deep spot and cannot get out. Help her, Crow Child!'



Crow Child's New Suit

Quickly Crow Child plunged into the water and swam out into the middle of the river. It was hard to hold little Blue Bird, for she was tired with struggling in the deep hole. But at last he brought her to the water's edge and laid her gently on the ground. Then he knelt down and helped her to breathe once more just as Big Plume had taught him. He had saved Little Blue Bird, the Chief's daughter.

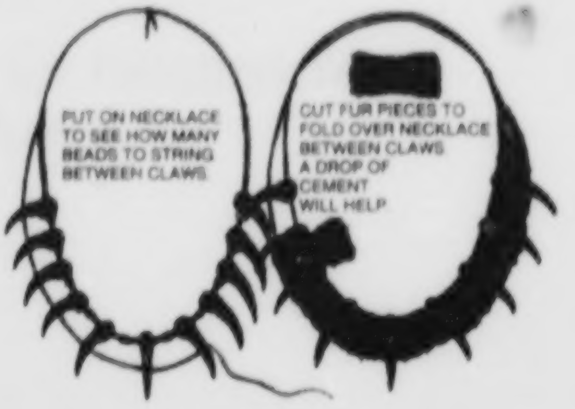
When Bird Hat heard what had happened, she said, 'Now I know who will have the beautiful clothes made of the red buffalo skin. I shall give them to Crow Child because he was brave.'

Swift Runner heard the news when he returned from the contest.

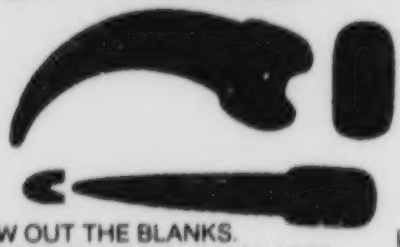
'You will make a good scout, Crow Child,' he said. 'See, here is a necklace of bears' claws which I have made. I give it to you to wear at the festival.'

Copied from
Totem, Tipi, Tumpline by Fisher and Tyner
J.M. Dent and Sons, Toronto, 1955
with permission of the publisher.

BEAR CLAW NECKLACE


PUT ON NECKLACE
TO SEE HOW MANY
BEADS TO STRING
BETWEEN CLAWS
CUT FUR PIECES TO
FOLD OVER NECKLACE
BETWEEN CLAWS
A DROP OF
CEMENT
WILL HELP

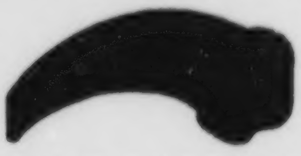
INDIANS made necklaces out of practically anything that took their fancy. Eagle and grizzly bear claws were prized by them because it required much skill and daring to get them. Because of the shortage of grizzly bears these days, you can carve a set of claws out of wood that will deceive even an old Indian. Use bass, gum or white pine. To give the wooden claws a natural color, follow the directions below. String the claws on a double buckskin thong. Use beads or pieces of fur to separate the claws.



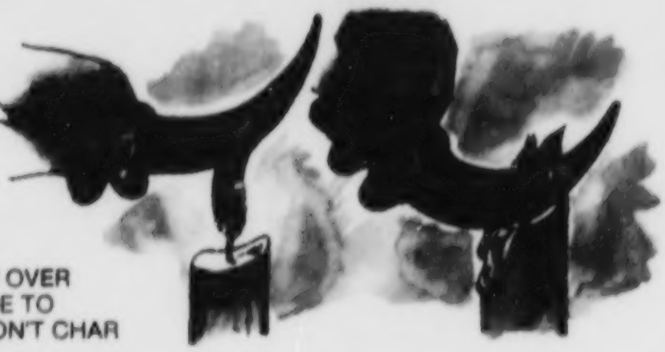
1. SAW OUT THE BLANKS.
BLOCK OUT THE ROUGH SHAPES

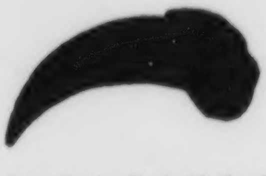
LIGHTEN UPPER PART
WITH FINE SAND-
PAPER. POLISH CLAW
WITH CLOTH.

4. RUN CLAW THROUGH THE
PARAFFIN NOW AND THEN.
KEEP THIS UP UNTIL IT AC-
QUIRES A HORN-LIKE AP-
PEARANCE.



2. WHITTLE AND SANDPAPER
INTO FINISHED FORM.
PAINT BASE RED BEFORE
COLORING CLAW. PAINT WILL
NOT STICK TO A WAXED SURFACE.





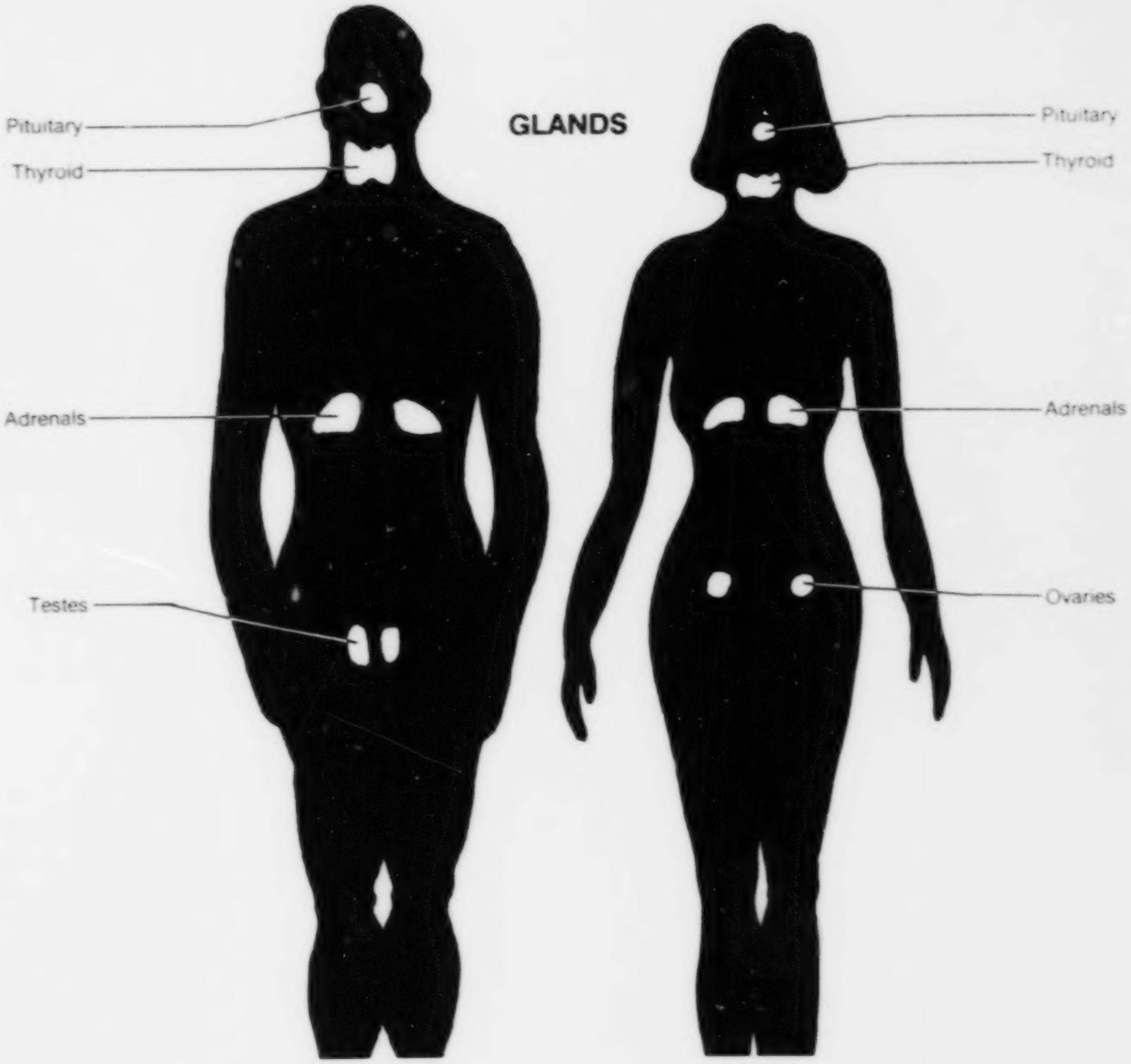
3. HOLD CLAW OVER
CANDLE FLAME TO
DARKEN IT. DON'T CHAR
IT TOO MUCH.

From: **Golden Book of Indian Crafts and Lore** by Ben Hunt © 1954
by Western Publishing Company, Inc.
Reprinted by permission

APPENDIX C

Resource Pages for Relationships Module 3

GLANDS


Pituitary
Thyroid
Adrenals
Testes
Pituitary
Thyroid
Adrenals
Ovaries

GLANDS AND HORMONES

The human body contains several small organs which produce chemicals and send them through the bloodstream to control our feelings and our actions. These organs are called **glands** and the chemicals they produce are called **hormones**. Some of these glands play an important role in the growth and development of humans from infancy to adulthood.

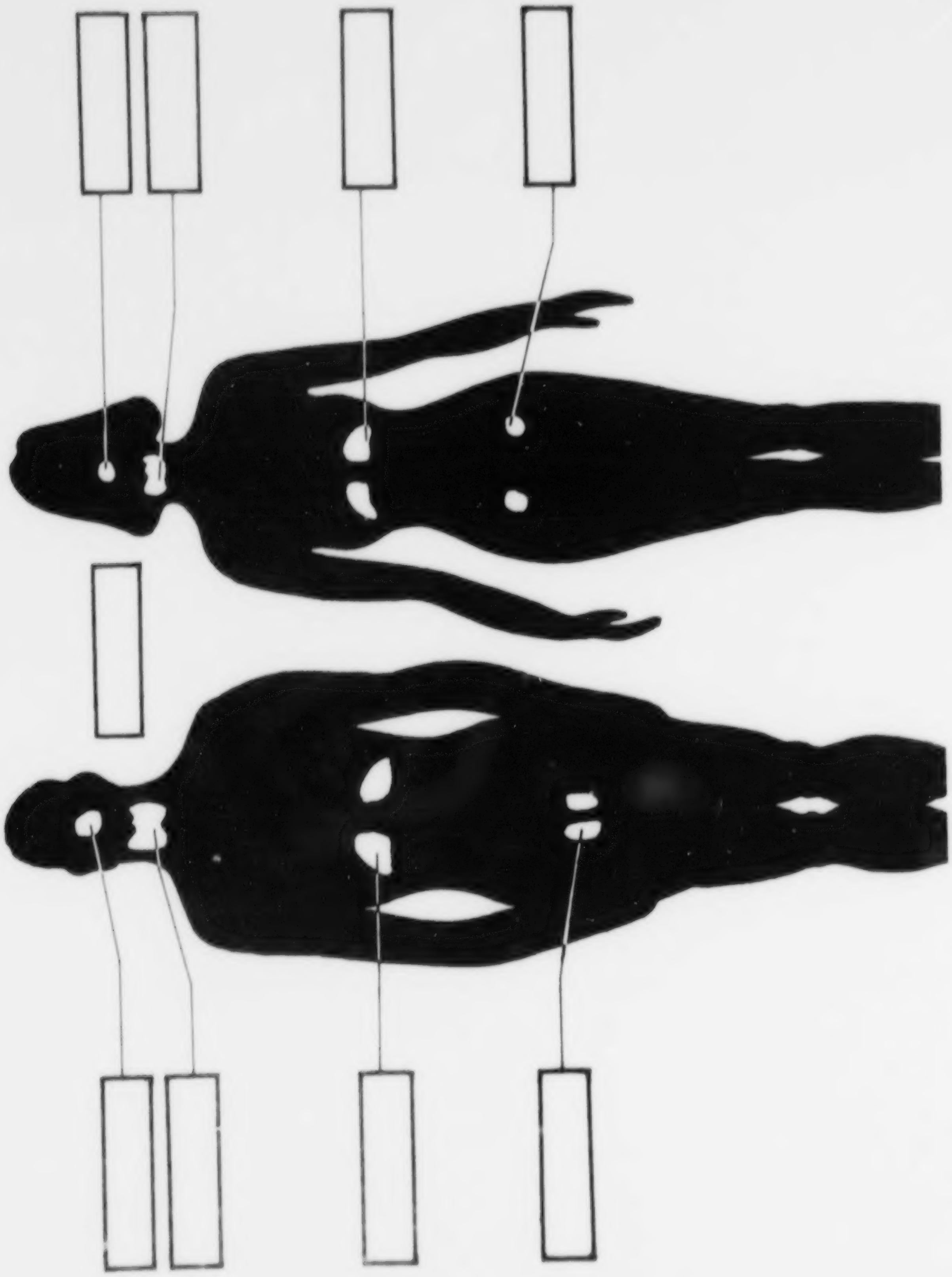
The PITUITARY GLAND is the master gland of the body. It is tucked away in the centre of the head just underneath the brain. The pituitary gland is the control centre for other glands in the body. It sends hormones to these other glands to tell them when and in what amounts they should produce their own chemicals. The pituitary produces the growth hormone. When the body has reached adult size, the pituitary gland stops producing the growth hormone; otherwise people would grow to the size of giants.

The THYROID GLAND is located in the neck. It receives hormones from the pituitary gland which tell it to produce its own chemical, **thyroxin**. Thyroxin tells the cells of the body how quickly they must change nutrients from the food we eat into energy. A lot of thyroxin makes a people nervous and tense. They burn up energy and lose weight quickly. Too little thyroxin causes people to be sluggish, lazy, and overweight.

The ADRENAL GLANDS are situated in the back on top of the kidneys. They manufacture the hormone **adrenalin** which helps people to protect their body in times of emergency. When people are startled, the adrenalin gives them a sudden surge of energy to help them run or fight depending on the circumstances. The adrenalin causes the rapid heart beat people feel when they are given a fright. It also causes that nervous feeling which lasts for a few minutes after the emergency has passed.

The GONADS are sex glands and are located differently for males and females. Males gonads are called **testes** and are located in the scrotal sac which hangs between the legs under the penis. Females gonads are called **ovaries** and are located inside the abdominal part of the body. The gonads release hormones which prepare the body for reproduction and adult life. The pituitary gland tells the gonads when they should produce the sex hormones — **testosterone** in the testes and **estrogen** in the ovaries. The gonads are very active during **puberty**.

These glands which send chemicals directly into the blood stream are known as **ENDOCRINE** glands.



C.4

GLANDS AND HORMONES - REVIEW

1. Match the gland with the hormone it produces:

1. PITUITARY GLAND ______________ a. sex hormones
2. ADRENAL GLAND ______________ b. thyroxin
3. GONAD ______________ c. adrenalin
4. THYROID GLAND ______________ d. growth hormones

2. Match the hormone with its function:

1. THYROXIN ______________ a. gives energy for emergencies
2. ESTROGEN ______________ b. changes food nutrients to energy
3. ADRENALIN ______________ c. prepares the male for reproduction
4. TESTOSTERONE ______________ d. prepares the female for reproduction

3. Match the glands with their location in the body:

1. TESTES ______________ a. just under the brain
2. THYROID ______________ b. in the neck
3. PITUITARY ______________ c. in the female abdominal cavity
4. OVARIES ______________ d. above the kidneys
5. ADRENALS ______________ e. in the male scrotum

4. 1. Which glands are active during puberty? ______________________________

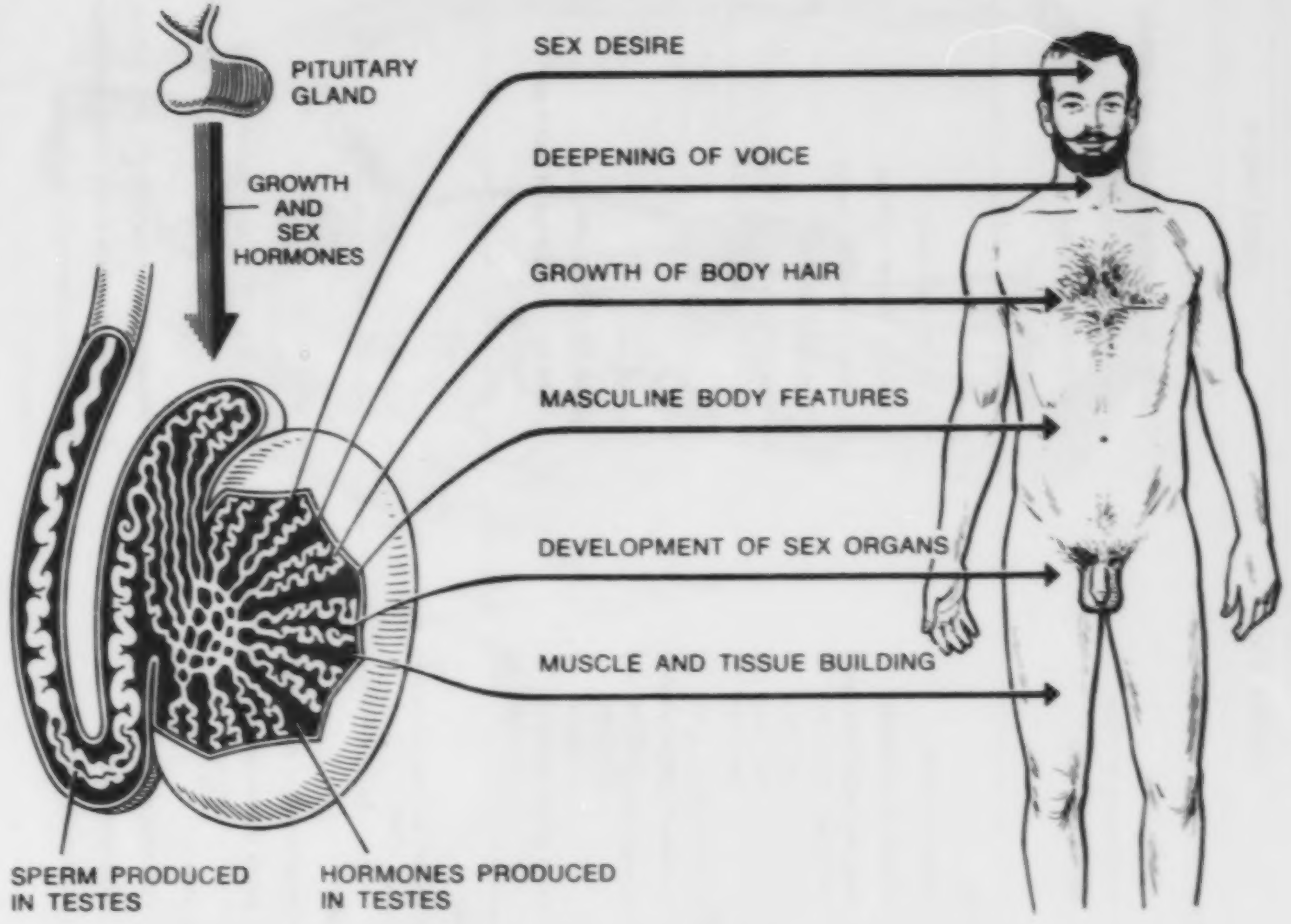
2. Which gland is the master control of all the other glands? ______________________

3. Which glands are present only in the male? ______________________________

4. Which glands are present only in the female? ____________________________

5. Which gland stops producing one of its hormones when a person reaches adulthood? ____

Male Secondary Sex Characteristics


PITUITARY GLAND
GROWTH AND SEX HORMONES
SEX DESIRE
DEEPENING OF VOICE
GROWTH OF BODY HAIR
MASCULINE BODY FEATURES
DEVELOPMENT OF SEX ORGANS
MUSCLE AND TISSUE BUILDING
SPERM PRODUCED IN TESTES
HORMONES PRODUCED IN TESTES

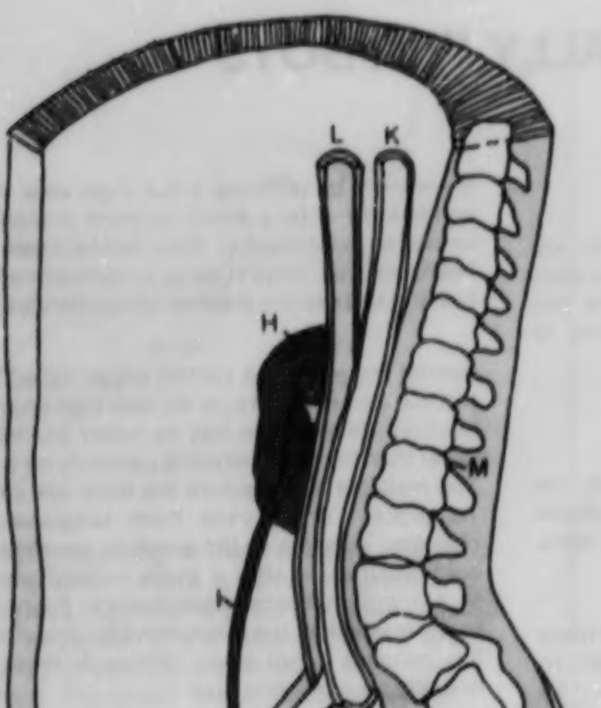
Copied from **Education for Sexuality**
by Burt & Brower, W.B. Saunders
Toronto, 1970. With permission

C.82

Male Secondary Sex Characteristics

CHANGES IN	RESULTING IN
Size	
— growth spurt — lengthening of limbs — hands, feet, nose	— ability to move more quickly and skilfully — occasional clumsiness — outgrowing clothes — "growing pains"
Shape	
— heavier muscles — broader shoulders — maturing facial features	— need for more sleep — need for proper nutrition — swings in levels of energy — increased appetite — loss of "baby fat"
Skin	
— increase in perspiration — increase in oil	— acne — body odour — need for daily cleansing — need for daily change of socks and underclothing
Hair	
— growth on face, underarms, pubic area, legs, chest	— shaving
Voice	
— lengthening of vocal chords — larynx descending to a lower position	— voice cracks — voice deepens — change in singing and speaking range
Genitals	
— increased size of testes, penis, scrotum — production of sperm — production of semen	— sexually stimulating thoughts and dreams — seminal emissions during sleep (wet-dreams) — pleasurable feelings in genital area — erection — self stimulation (masturbation) — awareness of opposite sex

Male Reproductive Organs



A. penis
B. scrotum
C. testis or testicle
D. urethra
E. prostate
F. bladder
G. large intestine
H. kidney
I. ureter
J. foreskin
K. aorta
L. inferior vena cava
M. spine

Moving Toward Manhood

ESPECIALLY FOR BOYS

Sexual development in boys

The changes boys undergo in puberty are designed toward developing a boy into a man. The special changes that occur in the sex organs will make it possible for a boy to eventually become a father.

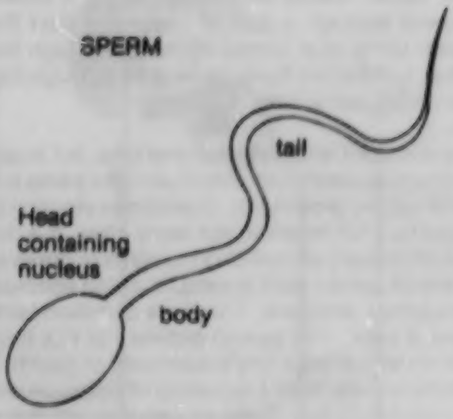
Male sex organs

Unlike the female's reproductive organs, the male's sex organs are chiefly on the outside of the body. These organs include the *penis*, the *scrotum*, and the *testicles*, or *testes*.

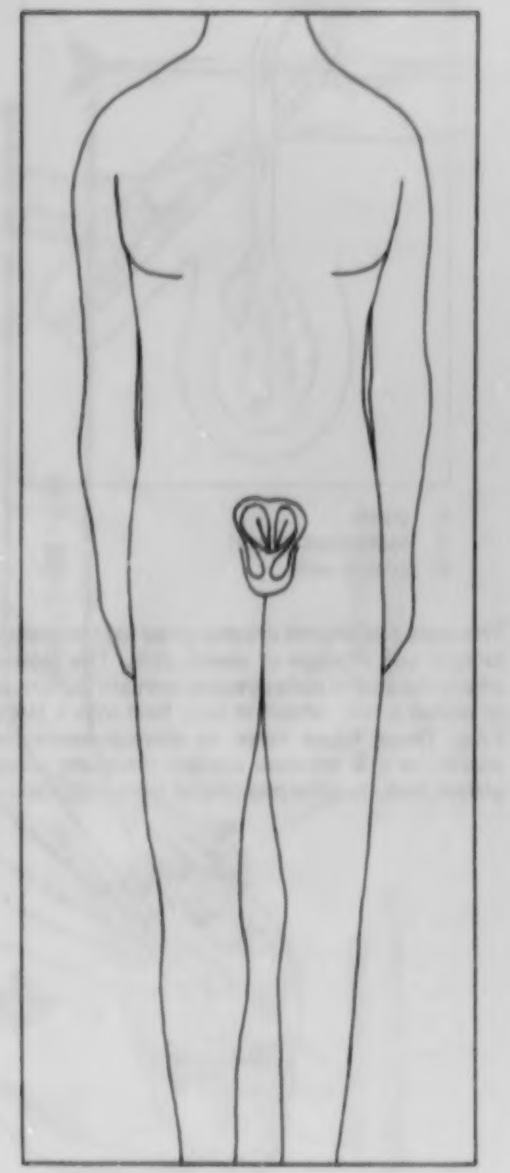
The penis is shaped somewhat like a thumb and will vary in size from individual to individual. The end of the penis is covered by a sheath of skin. Many parents arrange for this foreskin to be removed a few days after their son is born — by a minor surgical procedure known as *circumcision*. If the foreskin has not been removed, boys need to turn it back when bathing to keep the head of the penis clean.

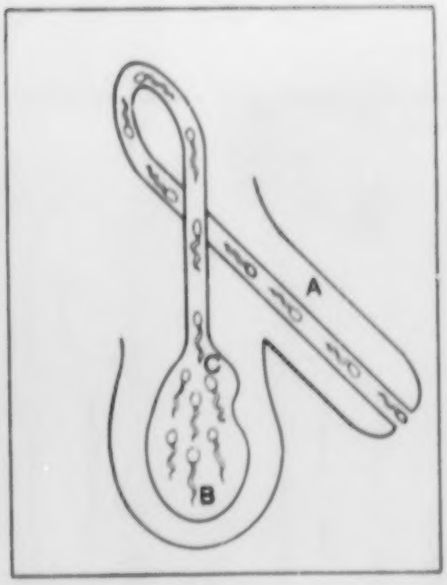
Behind the penis is a saclike organ called the scrotum, which contains the two oval-shaped testicles. One testicle may be larger and hang lower than the other, which is perfectly normal. The testicles manufacture the male sex cells. To protect these cells from temperature changes, muscles of the scrotum contract in cold weather or after a swim in cold water, thus bringhing the testicles closer to the body. In warm weather, the scrotum hangs lower and the testicles seem large, although there is actually no change in size.

MALE SEX CELLS



The manufacturing of male sex cells, called *sperm* or *spermatozoa*, is part of the growing-up process triggered at puberty. Sperm cells begin to appear in the testes at about age twelve or thirteen, earlier in some boys, later in others. The sperm cells are so tiny they can be seen only with the aid of a powerful microscope. They resemble tadpoles, with a head and an active tail. The average male ejaculation of one teaspoonful of semen contains approximately 360 millions sperm.





A. penis
B. testis (sex gland)
C. sperm cells

The male sex organs are designed for the manufacture and storage of sperm cells. The testes, where the sperm cells develop, contain hundreds of coiled tubes, which in turn feed into a large tube. These tubes serve as storage areas for sperm. In this intricate system there are other glands, including the *prostate*, at work manufacturing a whitish fluid. Together, sperm and fluid are called *semen*. Hundreds of millions of mature sperm cells can be found in these storage tubes. When semen leaves the storage tubes, it enters the penis through a special passage called the ***urethra***. Urine also leaves the body through the urethra, but the two fluids never pass through this organ at the same time.

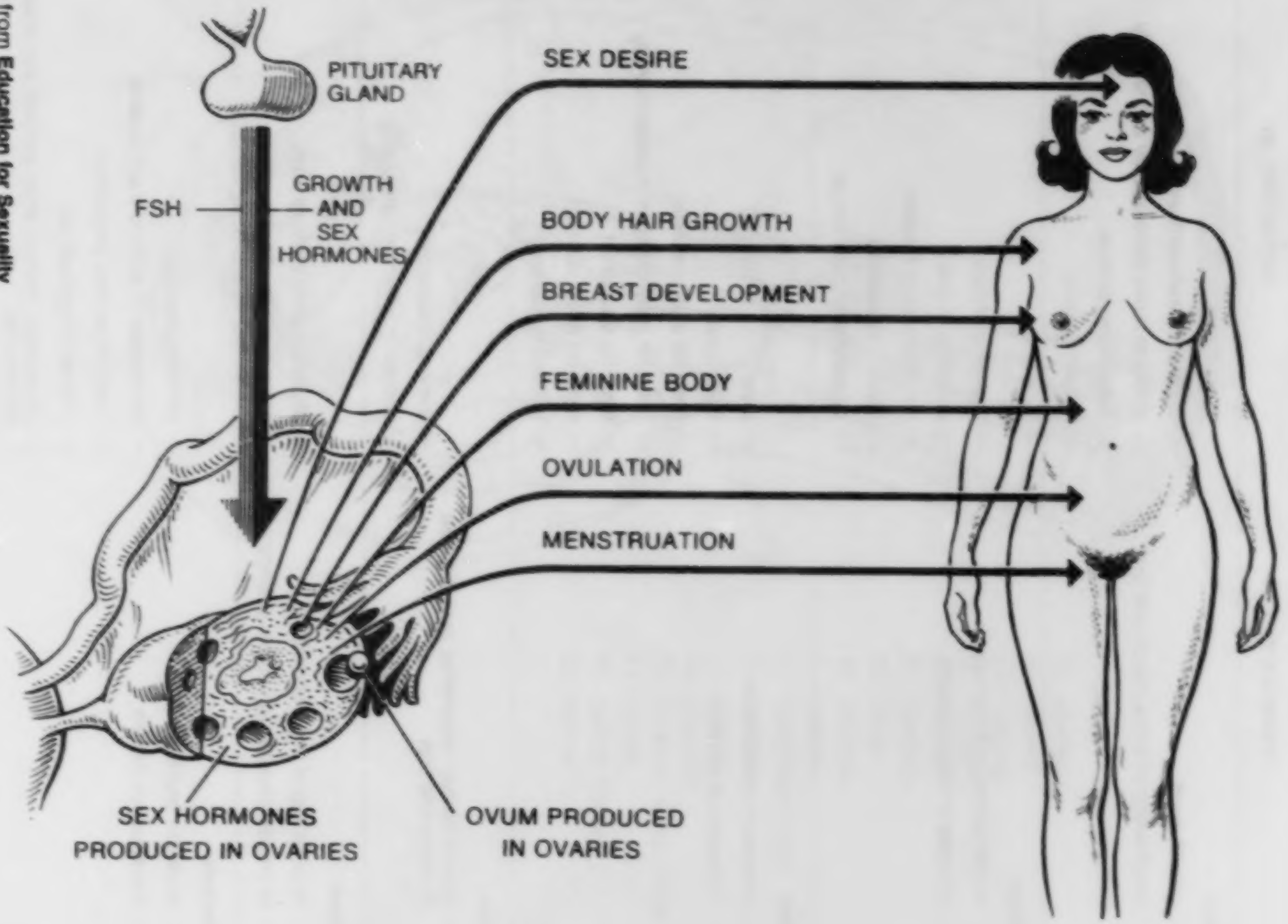
The penis itself is usually soft and limp, but it can become large and erect. Erection of the penis is a normal sign of growing up. Sometimes erection is caused by a full bladder, but more often, it is the result of sexually stimulating thoughts or dreams. Release of semen during sleep is called *seminal*, or *nocturnal*, emission. The more common term is "wet dream". The semen expelled at this time will in no way affect a boy's manhood or health; it is simply excess fluid. Frequency of emission will vary from boy to boy; some adolescents may have this experience often; others may have the experience rarely if at all.

Only one aspect of maturity

The sperm cell is the male reproductive cell that, combined with a female egg cell, can begin a new human life. Although sperm cells develop at puberty, a boy is not yet ready to assume the responsibilities of parenthood. Ahead are more years of growing up, living, and learning, in preparation for the time when he will be able to choose a girl whom he loves, to marry, and to have children of his own.

Copied from **The Human Story**
by Sajdie Hofstein with permission
of Scott, Foresman & Co. © 1972

Female Secondary Sex Characteristics


PITUITARY GLAND
FSH
GROWTH AND SEX HORMONES
SEX DESIRE
BODY HAIR GROWTH
BREAST DEVELOPMENT
FEMININE BODY
OVULATION
MENSTRUATION
SEX HORMONES PRODUCED IN OVARIES
OVUM PRODUCED IN OVARIES

Copied from **Education for Sexuality**
by Burt & Brower, W.B. Saunders,
Toronto, 1970 with permission

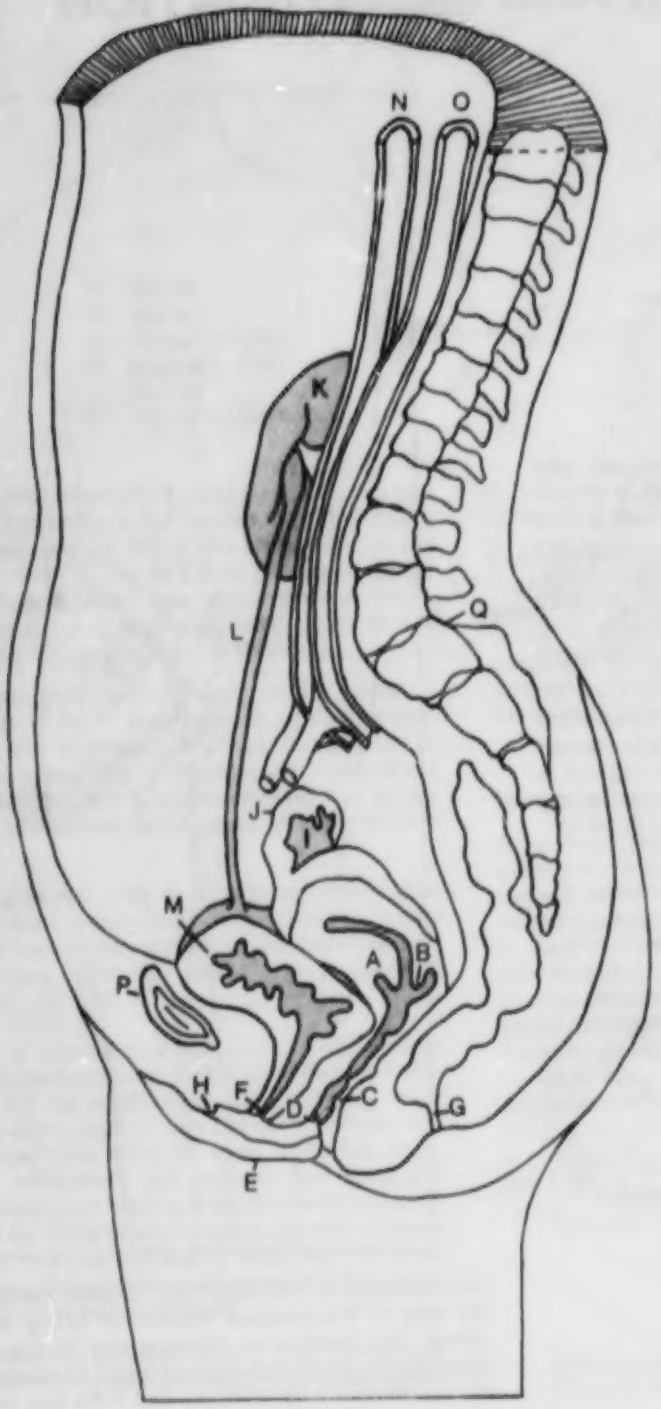
C.62

Female Secondary Sex Characteristics

CHANGES IN	RESULTING IN
Size	
— growth spurt — lengthening of limbs, hands and feet	— occasional awkwardness — ability to move more quickly and skilfully — outgrowing clothes — "growing pains"
Shape	
— redistribution of body weight — changes in facial features	— rounding of hips — widening of pelvis — development of breasts — interest in clothing — awareness of body image
Skin	
— increase in perspiration — increased oil secretion	— acne — body odour — need for daily cleansing — need for daily changes in underclothing — need for deodorant — need for good nutrition — interest in make-up
Hair	
— growth on hair underarms, in pubic area, on arms and legs	— shaving underarms — interest in hairstyles, grooming
Voice	
— lengthening of vocal chords — larynx descending to a lower position in throat	— slight lowering of voice pitch
Genitals	
— ovulation begins — menstruation occurs	— monthly bleeding — tenderness in abdomen and breasts — need for sanitary protection — interest in opposite sex — pleasurable feelings when genitals and breasts are touched — sexually stimulating thoughts

Female Reproduction

Female Reproductive Organs

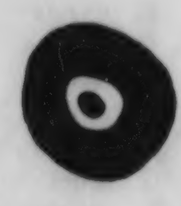


A. uterus
B. cervix
C. vagina
D. hymen
E. vulva
F. urethra
G. anus
H. clitoris
I. ovary
J. fallopian tube
K. kidney
L. ureter
M. bladder
N. inferior vena cava
O. aorta
P. pubic bone
Q. spine

Female Reproduction

OVULATION AND MENSTRUATION

FEMALE SEX CELLS

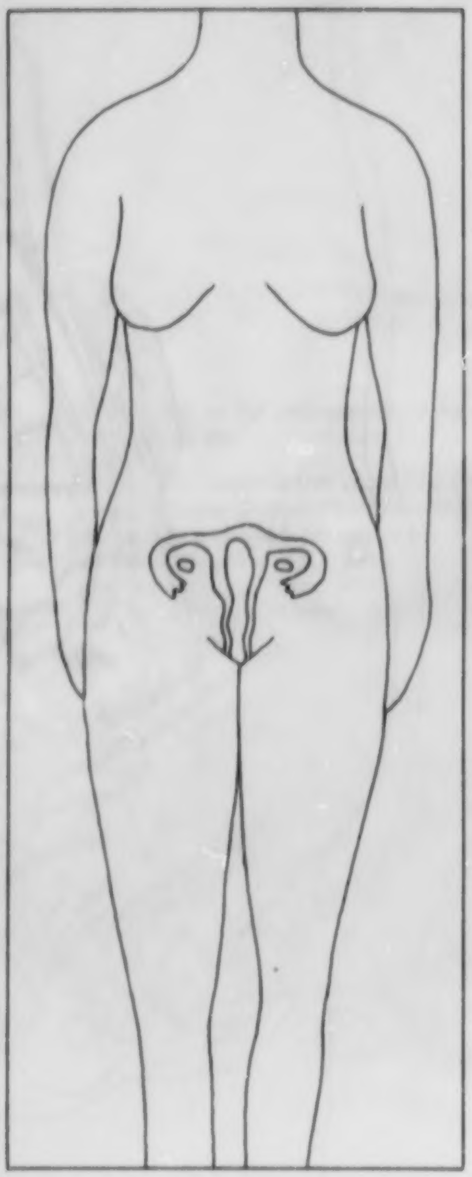


Inside the ovaries are the female sex cells, also called *egg cells*, or *ova*. (The Latin word for one egg is *ovum*). These egg cells are present at birth in the undeveloped ovaries of every baby girl. But the ova lie dormant, or inactive, until puberty. When the endocrine glands start to produce female hormones, the ovaries become fully developed and the egg cells begin to ripen, or mature.

In either the right or the left ovary, an egg cell ripens once a month. Each egg cell is contained in an egg case, or *follicle*. When the egg cell is mature, the follicle breaks open, releasing the egg from the ovary. This is the process of *ovulation*. (See the picture above.)

The egg cell is swept into a narrow tube, the *Fallopian tube*, by wavy, leaf like projections at the end of the tube. While the egg cell is in the Fallopian tube, it is capable of being fertilized. Fertilization takes place when a male sperm cell enters the vagina and makes its way through the uterus into the Fallopian tube, there uniting with the egg cell. This union of sperm and egg produces a fertilized egg cell, which is the beginning of a new human life.

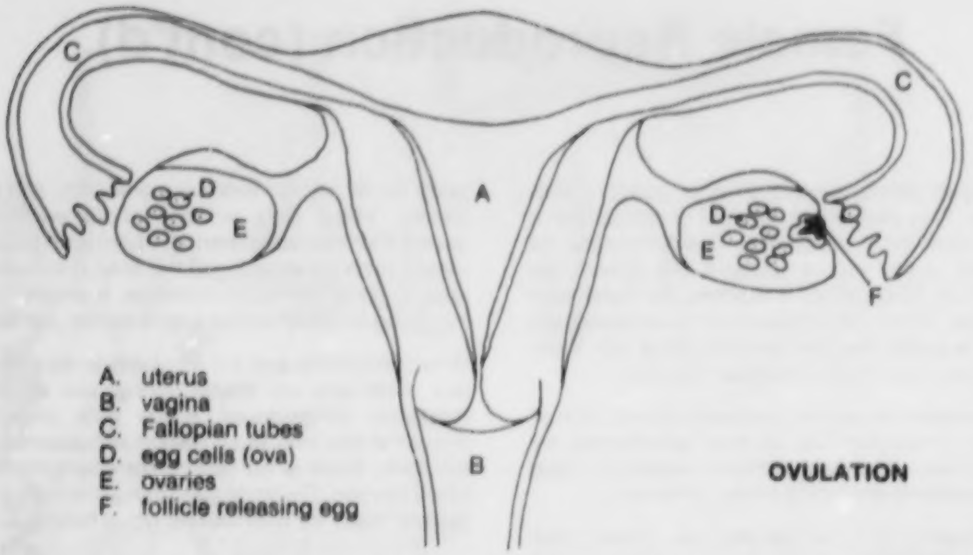
There is no way the egg cell can develop into a baby without the male sperm cell. Without the sperm cell, the egg disintegrates. It cannot survive for more than a few hours.



The menstrual cycle

After ovulation (the release of the egg cell) has occurred, the follicle has further work to do. It manufactures a hormone that causes certain changes in the mucous membrane lining the uterus. The membrane thickens and its blood vessels bring an extra supply of blood to nourish the egg should it be fertilized. But if the egg cell

Female Reproduction (cont'd)



OVULATION

is *not* fertilized before it reaches the uterus, the soft uterine lining is not needed. It slowly breaks down and passes out of the body through the vagina. This is the process of *menstruation*, which occurs about two weeks after ovulation. The menstrual flow normally lasts three to five days, but it may last a day or two longer.

It is important to realize that no blood needed by the body is lost in the normal monthly menstrual flow. The total amount of fluid passing out of the vagina each month is very small — only about five ounces — and it is extra material that serves no useful purpose until a woman is ready to have a baby.

When girls first start to menstruate, the ovaries are not always fully mature. Perhaps this is why the first few menstrual periods are often irregular. Sometimes, several months elapse between periods.

Within a year or two, the pattern will usually become fairly regular, and a girl's own monthly cycle will be established. One girl may have twenty-eight days or less between periods; another may have thirty or even thirty-five days. These differences are normal. But once the menstrual cycle begins, it continues month after month for thirty years or more. Usually at about forty or fifty years of age — even later for some women — menstruation will cease and the reproductive cycle will be finished.

This cessation does not usually occur abruptly; it may take from a few months to longer than a year. It is known as the *menopause*, commonly called "change of life."

During the reproductive years of a woman's life, the monthly menstrual flow normally ceases only when she becomes pregnant. At that time the lining of the uterus is not passed off; it is retained, forming a sort of "nest" where the fertilized egg cell can grow and develop. After the baby is born, the menstrual cycle resumes.

Menstrual hygiene

A gauze-covered pad called a sanitary napkin is usually worn during menstruation to cover the vaginal outlet and protect clothing from the menstrual fluid. The pad can be kept comfortably in place by being secured front and back to a sanitary belt. The pad should be changed as often as necessary to absorb the fluid. There is another reason for frequent change: when the fluid leaves the body, it is exposed to bacteria-laden air. The bacteria cause the dried fluid to take on an unpleasant odor. For added protection against odor, many girls sprinkle the top of the pad with one of the deodorant powders available for this purpose.

Female Reproduction (cont'd)

A tampon offers another kind of sanitary protection. This device is a slim roll of cotton with a string attached to the bottom. The tampon can be inserted in the vagina where it will absorb the menstrual fluid before it reaches the outside of the body. When the tampon is to be removed, the string is pulled and the tampon slides out. Tampons, too, need to be changed regularly.

Your mother can advise you about which form of sanitary protection will be most satisfactory for you. There is a wide choice available, and improvements are being made all the time.

Menstruation is a normal process. Once it has been established, there is no reason to be concerned about it. Most girls have no need to curtail their activities. Occasionally, a girl may experience minor discomfort or a feeling of "heaviness" at the beginning of her menstrual period. If this should happen to you, the first thing to do is to make sure that you are getting plenty of rest, an adequate diet, and enough physical activity to keep your body in top condition. Many doctors recommend physical exercise as the best way to assure freedom from menstrual discomfort. You can see that the reasoning behind this advice is sound; physical activity improves muscle tone and blood circulation, thereby helping the body carry on its normal functions smoothly and efficiently. Many girls wonder about swimming during then menstrual period. There is no medical reason for not swimming at this time. If you do not wish to go in the water, however, a simple "I am not going in today" will be a sufficient explanation.

When you bathe, and it is advisable to do so every day when you are menstruating, use water of moderate temperature. Some girls prefer to shower at this time, but if you are accustomed to a tub bath, there is no reason for changing your usual routine. The important thing is to follow the general rules for maintaining good health.

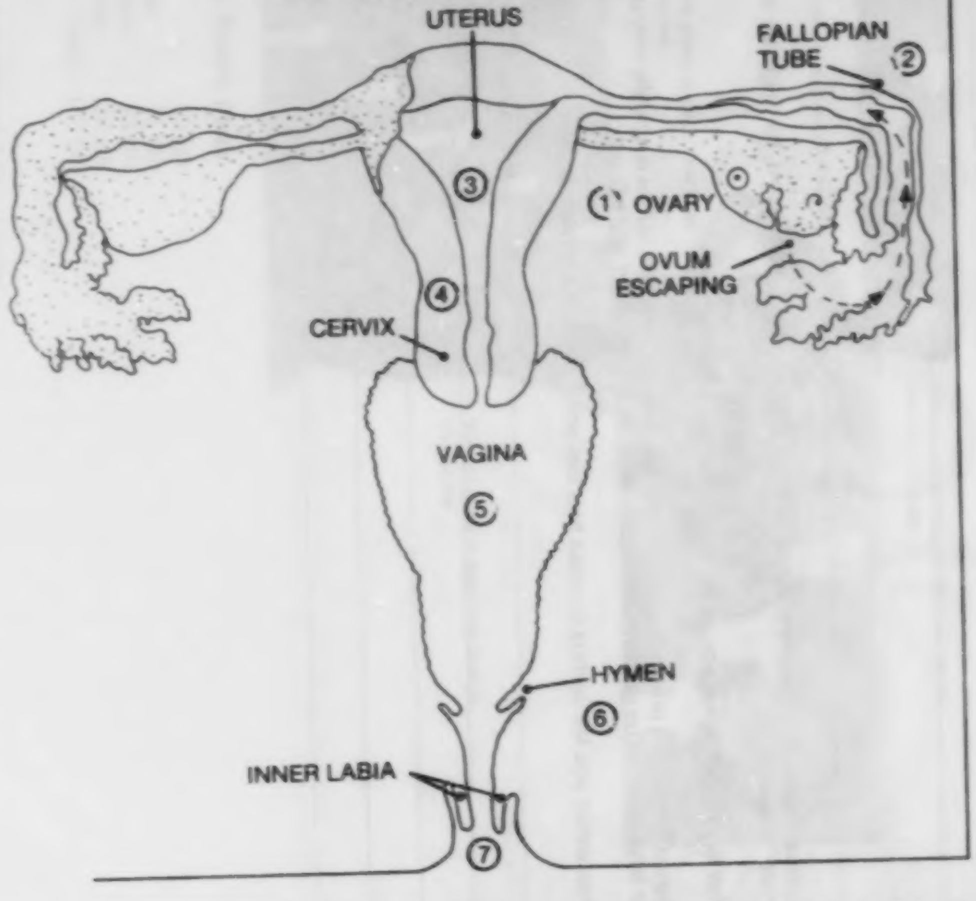
A step toward womanhood

The physical changes that girls undergo in puberty represent an important step toward womanhood. As her sex glands mature and menstruation is established, a girl is being readied in a physical sense for the future adult role of wife and mother. But physical readines is only one aspect of maturity. Girls must also mature mentally and emotionally — and they have much more growing up to do — before they are prepared to choose husbands and take on the responsibilities of marriage and of raising children.

Copied from **The Human Story**
by Sadie Hofstein with permission
of Scott, Foresman & Co. © 1972

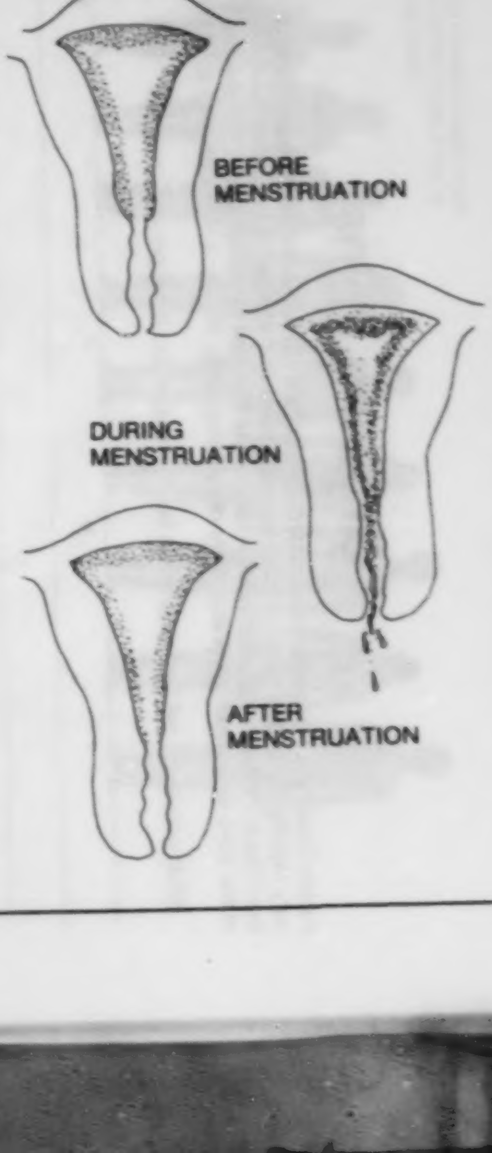
Female Reproduction

OVULATION AND MENSTRUATION



FEMALE REPRODUCTIVE ANATOMY

UTERUS
FALLOPIAN TUBE
②
③
① OVARY
OVUM ESCAPING
④
CERVIX
VAGINA
⑤
HYMEN
⑥
INNER LABIA
⑦



THE UTERUS LINING

BEFORE MENSTRUATION
DURING MENSTRUATION
AFTER MENSTRUATION

Growing Pains

Paddy Cochrane is beginning to feel uncomfortable with her Grade 5 classmates. She has been maturing very rapidly during the past few months and is already the tallest in the class. Even the boys are shorter than Paddy. Not only that, Paddy is the only one in the class who wears a bra, and she can hear the giggles of the boys who make jokes about her developing body. Paddy is very unhappy about her situation.

What would you tell Paddy to make her feel better about her growth problem?

Joshua Reynolds is twelve years of age but as far as he is concerned, he might as well be seven. "Shrimp" they call him.

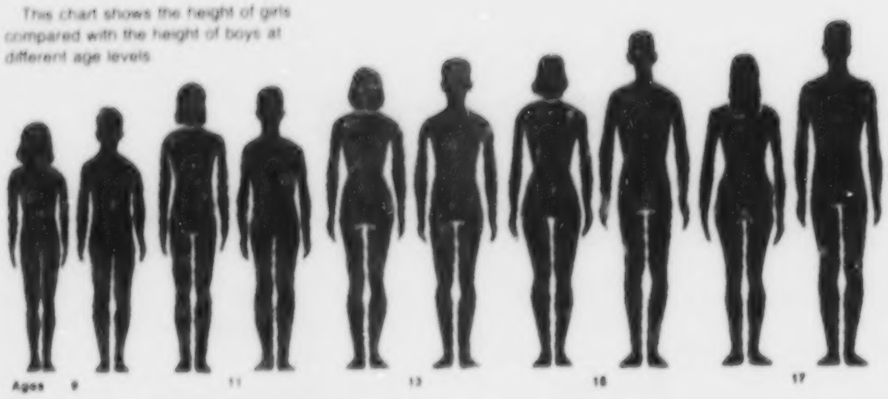
"Hey Shorty, when are you going to join the basketball team?"

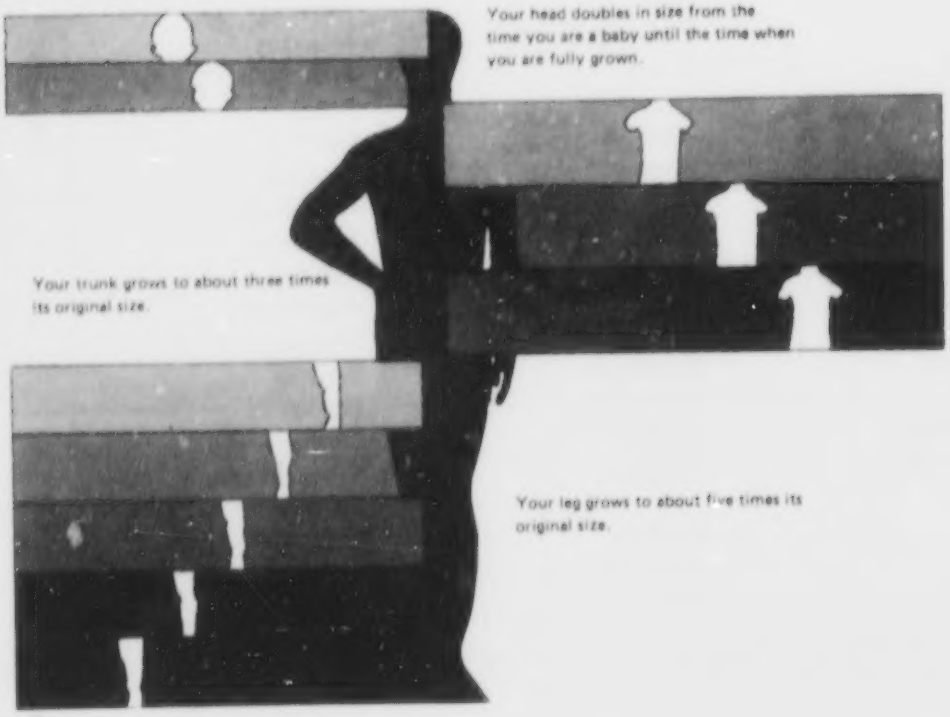
Joshua smiles and pretends that the teasing doesn't bother him, but he is actually very unhappy. The other boys seem to be growing so quickly while he is left behind and left out.

What would you tell Joshua to make him feel better about his growth problem?

BODY GROWTH

This chart shows the height of girls compared with the height of boys at different age levels.





Your head doubles in size from the time you are a baby until the time when you are fully grown.

Your trunk grows to about three times its original size.

Your leg grows to about five times its original size.

Average Growth Rates

Birth	50 cm
One Year	77 cm
Two Years	92 cm
Ten Years	130 cm
Twelve Years	150 cm

Copied from **You and Your Health** with permission of Scott, Foresman & Co.

C.10:1

EMOTIONS

The words listed here are examples of human emotions. Circle the ones which you have experienced and then put a star beside the ones you have experienced very strongly. On a separate sheet of paper write about one of the emotions you identified with a star.

Admiration
Affection
Amusement
Anger
Anticipation
Anxiety
Apathy
Awe
Boredom
Cheerfulness
Comfort
Confidence
Contempt
Contentment
Concern
Courage
Delight
Depression
Desire
Determination
Disappointment
Distrust
Dislike
Dread
Elation
Embarrassment
Enjoyment
Envy
Excitement
Fear
Friendliness
Fright
Frustration
Gaiety
Generosity
Gratitude
Greed
Grief
Guilt
Happiness
Hate
Hope
Impatience
Inspiration
Irritation
Jealousy
Joy
Laziness
Loneliness
Love
Mischief
Nervousness
Panic
Passion
Peace
Pity
Pleasure
Prejudice
Pride
Relief
Remorse
Repulsion
Resentment
Reverence
Sadness
Satisfaction
Security
Serenity
Shame
Shock
Solemnity
Surprise
Suspicion
Tension
Worry

Use your dictionary to identify words you do not recognize. You might discover that you are familiar with these emotions after all. Can you add any more words to the list?

Emotions

How would people react at various stages of emotional growth?

STIMULUS	A LITTLE BABY	A SIX-YEAR-OLD	ME	AN ADULT	AN OLD PERSON
A Nursery Rhyme					
A Hallowe'en Mask					
Rock Music					
A Difficult Puzzle					
The Opposite Sex					
Teen-agers Smoking					

C.19:3

Emotions

In the two columns below, list some physical and emotional changes you have undergone since you were a baby.

MY PHYSICAL GROWTH	MY EMOTIONAL GROWTH

C.11

Individual Differences

Differences over which people have no control:

e.g. colour of eyes, height

Differences over which people have control:

e.g. the colour of clothing they wear

MY ABILITIES

I can do many things.

I can make my father smile.

I am very good at downhill skiing.

I am very nice to my friends.

I can read and write.

I make my bed every morning. (almost)

MY PRIORITIES

Put a tick mark in the blank which corresponds to the way you feel about each of the following:

	Very Important	Important	Not Important
1. Going to school			
2. Watching T.V.			
3. Staying up late			
4. Sleeping in on Saturday morning			
5. Listening to rock music			
6. Listening to classical music			
7. Going to music lessons			
8. Going to a baseball game			
9. Having a friend			
10. Being a good friend			
11. Spending time with my friends			
12. Talking on the telephone			
13. Having money to spend			
14. Being rich			
15. Having time to be alone			
16. Wearing the latest styles			
17. Avoiding arguments			
18. Obeying my parents			
19. Having good looks			
20. Being respected by others			
21. Having a good time			
22. Practising my religion			
23. Working towards world peace			
24. Reading good books			

On a separate sheet of paper list the items you ticked as VERY IMPORTANT. Try to write them in order of importance if you can. This is a list of **your** priorities. Add any more that you can think of.

INDEPENDENCE

A wise man of the Montagnais native band once spoke to me about the difference between the white people's view of independence and the native people's view.

"What is the most independent of all things in creation?" he asked me.

"The human being, without a doubt." I replied. "Human beings control all the other things in creation."

"You are very wrong," he told me. "The most independent thing in all creation is the stone. The stone needs only a place to sit. It needs no other thing: no water, no food, no air, no animal, no people."

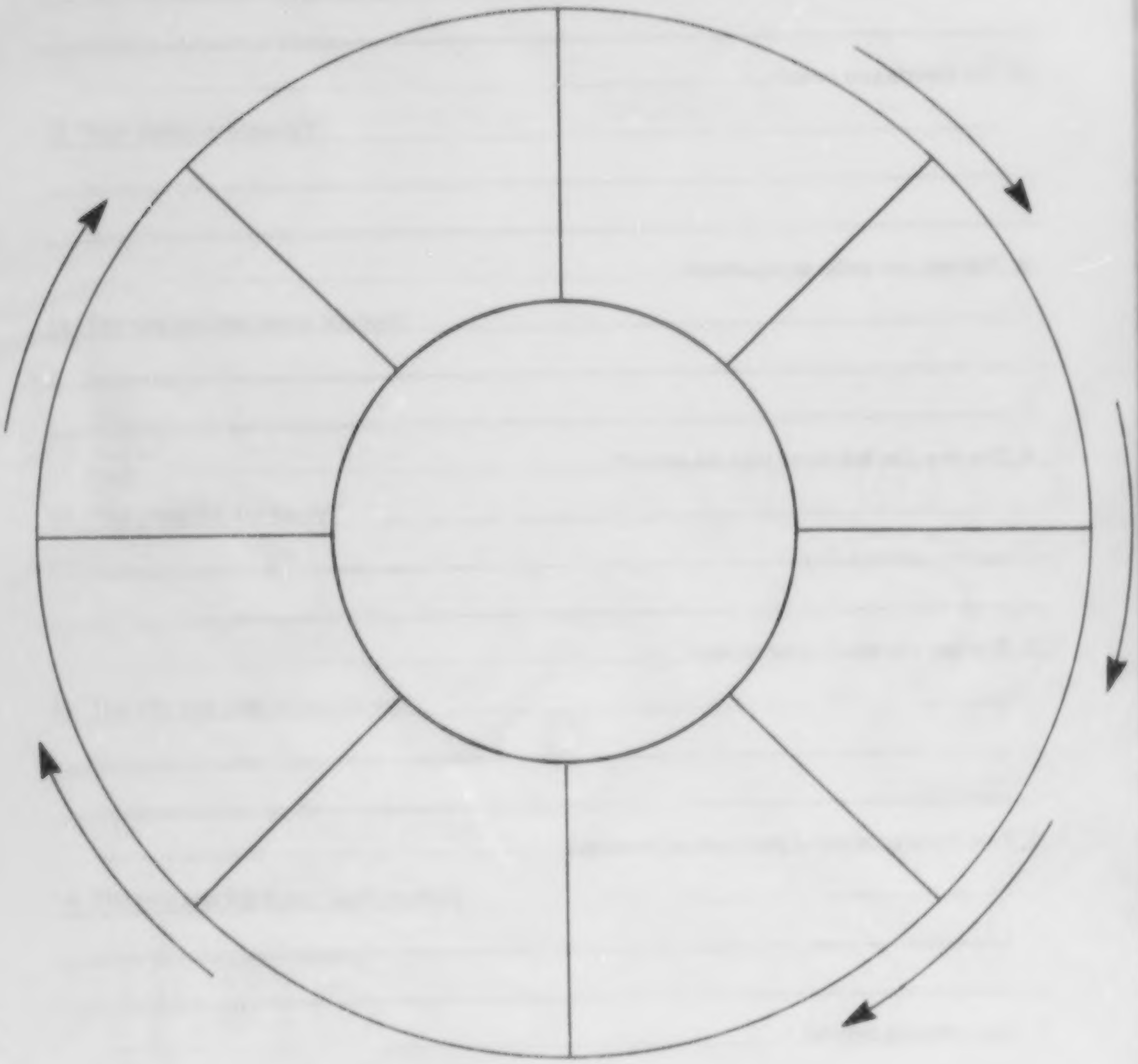
"Then where does man belong on your measure of independence?"

"Man is the most dependent creature in the universe. There is nothing he can do alone."

If the Montagnais Indian in this dialogue were to compose a list of things that a human being needed to survive, what would he include?

MAKING THE WHEEL GO 'ROUND

Put your name at the centre of the wheel. In each segment write the name of a person, group, place or thing which helps to keep you rolling forward. Divide your wheel into more segments if you wish. These are positive factors in your life.



Try making a similar wheel of factors which cause you to roll backwards. These are negative factors in your life.

C.18:1

Influences on My Behaviour — My Family

What influence does your family have on ....

1. The clothes you wear?

2. The friends you make?

3. The way you settle an argument?

4. The way you feel about your education?

5. The way you spend your money?

6. Your knowledge about your cultural heritage?

7. Your religious beliefs?

8. What you do when you are "in trouble"?

9. The T.V. programmes you watch?

10. Your personal honesty?

11. The way you feel about yourself?

12. Your plans for the future?

13. The way you treat little children?

14. The way you feel towards old people?

You may add more items to this list if you wish.

OPINIONS ON PUNISHMENT

This worksheet includes a list of five types of offences for which people are often punished. What do **you** think is a fair punishment for each offence? Don't worry about what punishment are **usually** given by the courts, school, or parents. Think about what **you** would decide for each case.

You may come up with as tough a penalty as you wish, or no punishment at all, as long as **you** think your decision is **fair**.

1. A five-year-old child takes cookies after his mother tells him that he isn't allowed to have any before dinner.

   ____

   ____

   ____

2. A high school student steals $10. from someone's locker.

   ____

   ____

   ____

3. A government employee sells government secrets to another country.

   ____

   ____

   ____

4. A person drives a car while intoxicated (drunk).

   ____

   ____

   ____

5. A ten-year-old stays out until 8:00 p.m. when she was supposed to be home for dinner at 6:00 p.m.

   ____

   ____

   ____

Influences on My Behaviour — My Friends

What influence do your friends have on ....

1. The clothes you wear?

2. The things you do for recreation?

3. The attitude you have towards your education?

4. The way you spend your money?

5. Your religious beliefs?

6. What you do when you are "in trouble"?

7. The way you settle an argument?

C.18:2

8. The programmes you watch on T.V.?

9. The way you feel about yourself?

10. The way you feel about your family?

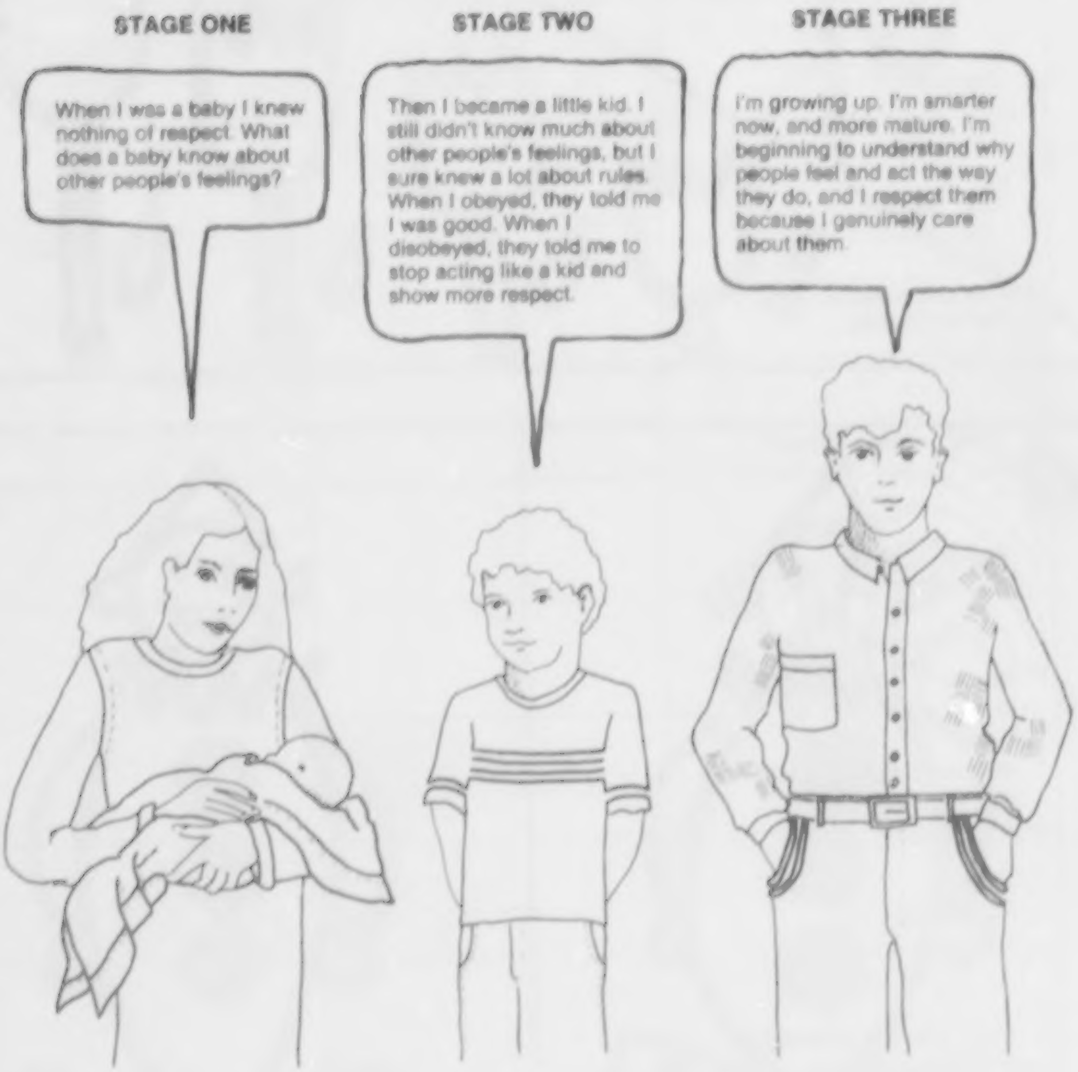
11. Your personal honesty?

12. The way you treat little children?

13. The way you behave towards old people?

You may add more items to this list if you wish.

Development of Respect and Understanding

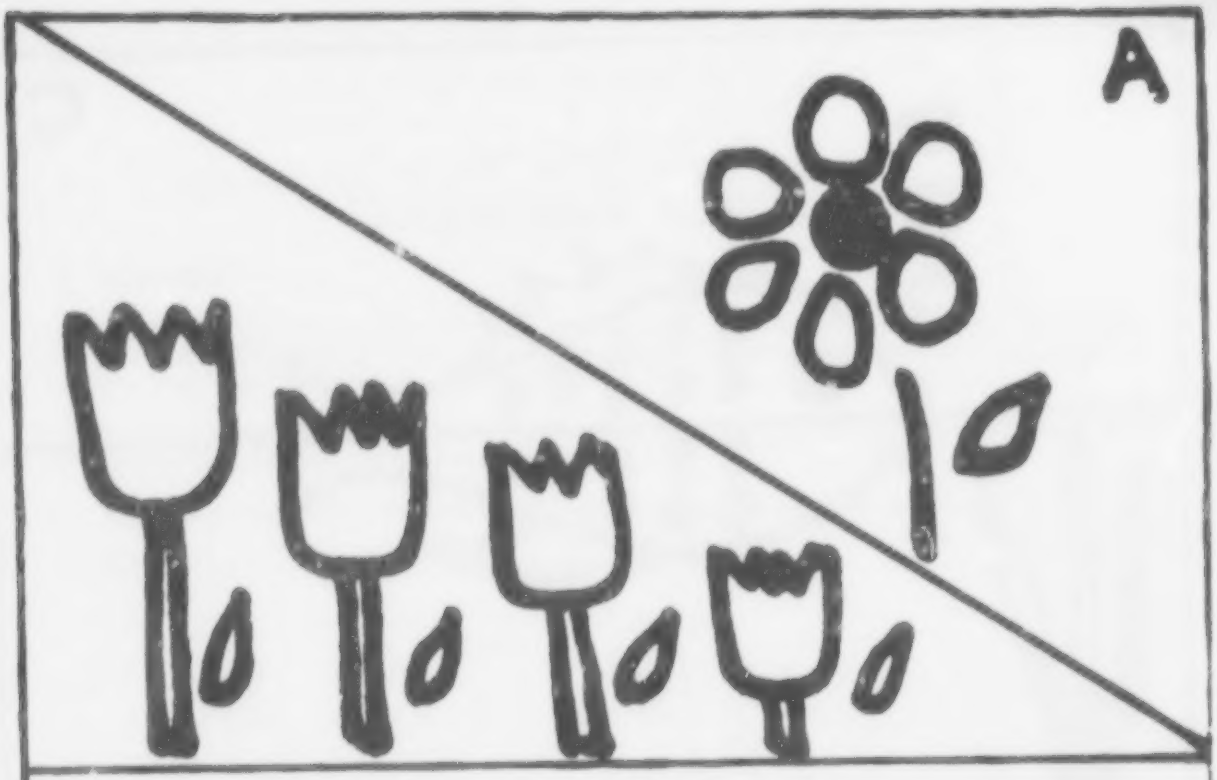

STAGE ONE
When I was a baby I knew nothing of respect. What does a baby know about other people's feelings?
STAGE TWO
Then I became a little kid. I still didn't know much about other people's feelings, but I sure knew a lot about rules. When I obeyed, they told me I was good. When I disobeyed, they told me to stop acting like a kid and show more respect.
STAGE THREE
I'm growing up. I'm smarter now, and more mature. I'm beginning to understand why people feel and act the way they do, and I respect them because I genuinely care about them.

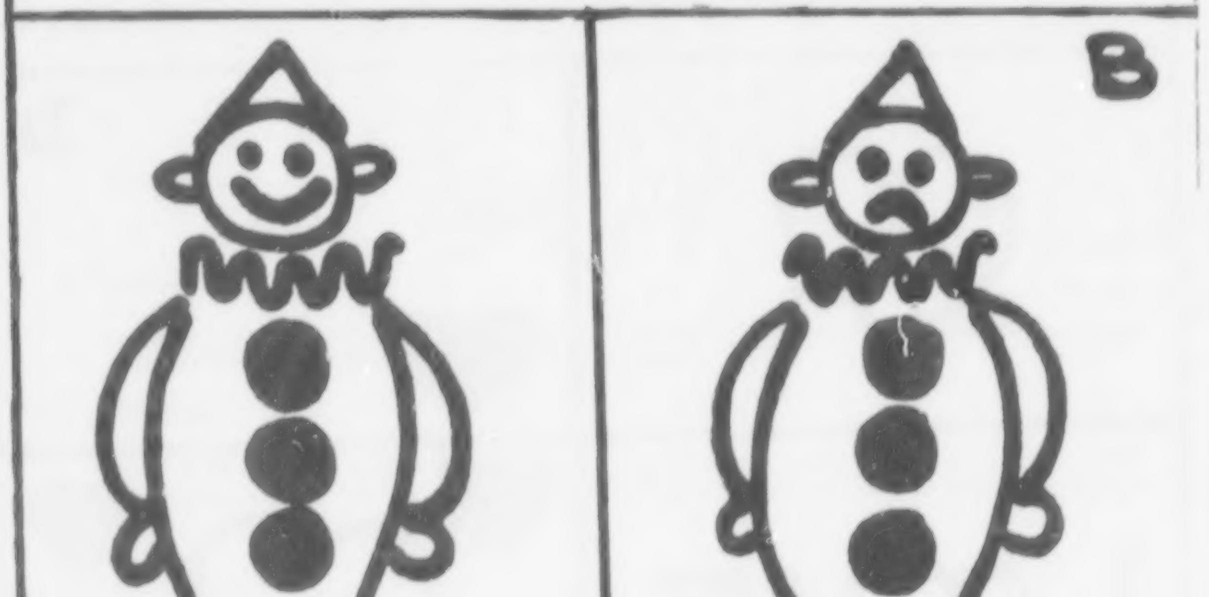
C.20

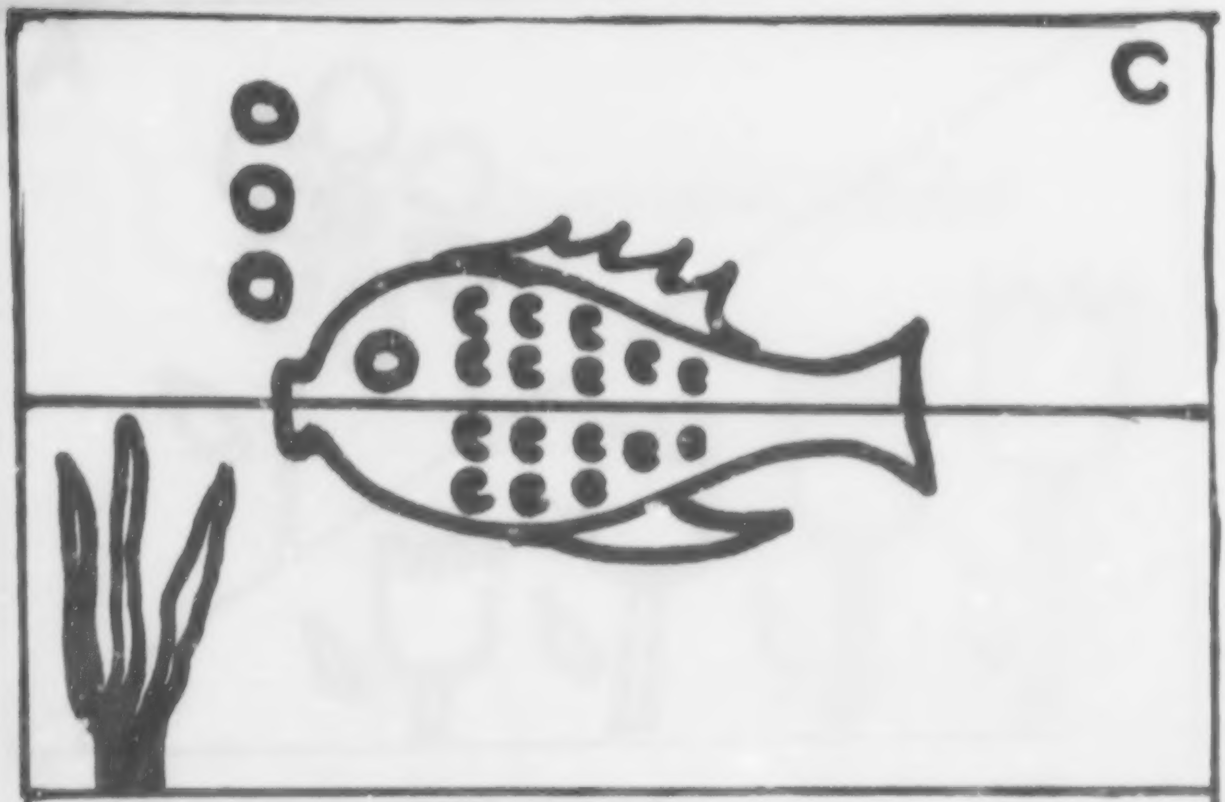
RELATING TO OTHERS - SHOWING RESPECT AND UNDERSTANDING

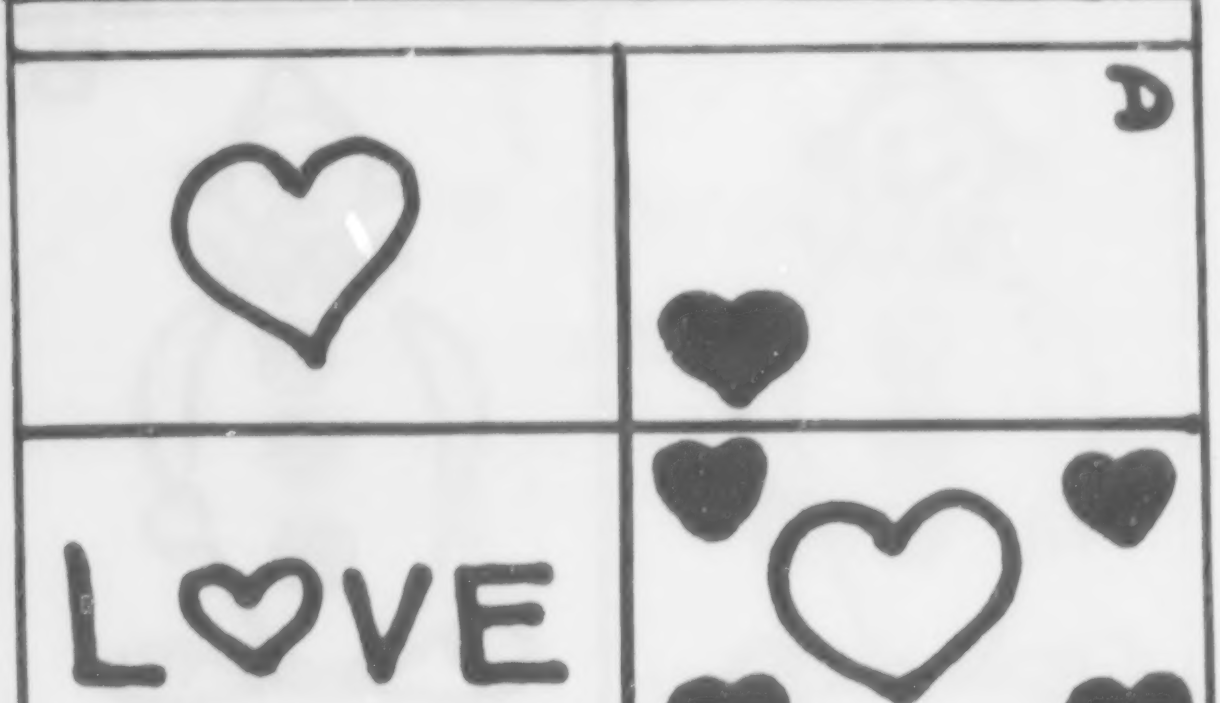
TO SHOW RESPECT FOR	WE AVOID:	WE TRY TO:
1 Our parents		
2 Our friends		
3 Law and order in the community		
4 Other people's feelings		
5 Our good health		
6 Money		
7 People's religious beliefs and cultural traditions		
8 Achievement		
9 Other people's possessions		
10 The planet Earth		

C.21:1






C


D
LOVE

Cooperative Activities

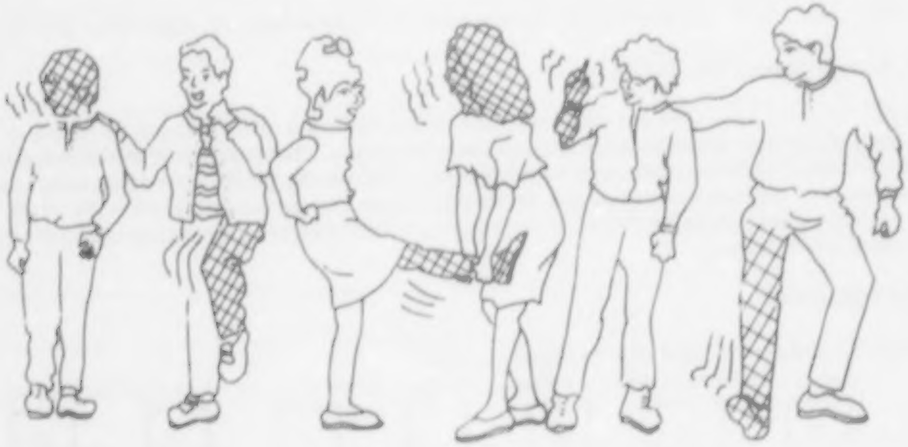
1. **MACHINES**

One student goes to the front of the room, assumes a rigid pose, and then puts one part of this body into a repetitive movement. For instance, he/she might stand straight and tall, making no sound or movement except to swing the left arm back and forth.

A second student connects himself to the first one, assumes a rigid pose, and then activates his own repetitive movement in harmony with Student One.

Students join on one at a time until the whole class becomes a cooperative "machine".

Sounds may be added as long as they are simple and repetitive.



2. **SHADOWS**

Students work in pairs. One person moves deliberately. The other person plays the shadow and imitates simultaneously the movements of his/her partner.

3. **MIRRORS**

Students work in pairs, facing each other, looking into each other's eyes. They try to co-ordinate their movements to look like mirror images. One person plays the lead and then the other takes his/her turn. It is wise to start in slow motion.

Cooperative Acticities (cont'd)

4. **WALKING BLIND**

Divide class into partners.

Distribute blindfolds, one per partnership.

Instruct each leader to non-verbally guide his blind comrade through an imaginary maze. Have the leaders point out various objects and stimuli en route. Continue for a few minutes, or until the groups become restless.

Have the blindfolded students tell of their experience by pointing out where they had been and what they had touched.

Switch rolls — have the blindfolded students lead the former leaders. Again have a debriefing.

5. **MUK** (Inuit game of SILENCE).

Players sit in a circle. One person goes into the middle of the circle and points to one of the other players. This other player must acknowledge by saying "MUK" and then sit absolutely SILENT and straight-faced while the person in the middle tries to break the "MUK" by making this person laugh. The person in the middle may use any comical expression or movement to break the "MUK" but must also remain silent. Once the "MUK" is broken, the outside person replaces the one in the middle and chooses a new player.

6. **CHANGE-OVER**

Prepare a grid on the floor of nine spaces in line.

X	X	X	X		O	O	O	O

Divide students into groups of eight.

Arrange students, one to a space. Face students towards the centre space which remains empty.

Tell students that the goal is for each group of four to change sides. Players can only move forward into an empty space, or jump around one player into an empty space.

Debrief by discussing how each group accomplished its goal. How did group cooperation play a role in achieving success?

My Behaviour With My Classmates

Give an example of mature, responsible behaviour in each of the following situations:

1. A classmate has accidentally dropped a jar of poster paint. The jar is not broken, but the paint has spilled onto the floor and has splattered your shoes.

____

____

____

2. A friend offers you a piece of bubble gum which you know you are not allowed to chew in school.

____

____

____

3. A group of students from a nearby school are on holiday. They are amusing themselves by peering through your classroom window and trying to attract your attention.

____

____

____

4. The person sitting beside you is trying to read the answers you have written on a test.

____

____

____

5. You have finished your work early. Other students are still writing quietly. You are bored.

____

____

____

6. Your teacher is sick and a substitute teacher will be spending the day in your classroom.

____

____

____